



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Per. 1419 e. $\frac{2982}{6}$





THE
Spiritual Magazine;

OR,

SAINTS' TREASURY.

—
VOLUME VI.
—

FROM MAY, 1829, TO MAY, 1830.

" There are Three that bear record in heaven; the FATHER, the WORD, and the HOLY GHOST : and these Three are One." *John v. 7.*

" Earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

London :

PUBLISHED BY E. PALMER, 18, PATERNOSTER ROW.



AND

MAY BE HAD OF ALL BOOKSELLERS IN TOWN AND COUNTRY.

—
1830.
—

***.* All Communications for this Magazine must be addressed to the Publisher.**

**PRINTED BY E. JUSTINS AND SON,
BRICK LANE, SPITALFIELDS.**

PREFACE.

AGAIN, at the footstool of the Triune Jehovah, Father, Son, and Holy Ghost, would the Conductors of "THE SPIRITUAL MAGAZINE," humbly desire to offer the labors of themselves, and their contributors; with a cheerful confidence that the Lord will deign to render them subservient to the edification and consolation of many of his redeemed family.

They live in an eventful period; great are the exertions that are making to evangelize the world; many are running to and fro, and knowledge is increasing, and the professing church generally appear on the look-out for the latter day glory, under an investigation of the Prophecies, relative to the calling in of the Jews, together with the fulness of the Gentiles, when both shall meet under the spiritual dominion of our Lord Christ; and many and varied are the opinions as to the millennial state of the church. They would, however, take their stand on the mount of observation, resting satisfied, that the times are in Jehovah's hands, and whether by means of instruments, or without means, he may purpose to usher in the latter day glory; all scriptural exertions to diffuse civilization and moral light through the world, have their concurrence: praying that God the Holy Ghost may shower down his blessings, and then the wilderness shall indeed blossom as the rose, and the thirsty land become springs of water.

They are convinced that their readers will sensibly feel with them for the abounding of error, which in accordance with their duty they have been called upon to rebut. Shall they mention one sentiment which has recently been

promulgated and daringly advocated in terms amounting almost to open blasphemy—it is the doctrine of the sinfulness of that humanity which the Son of God took into union with his divine person, whereby his atonement is nullified, and a door opened for the Socinian who denies his divinity, and this too by some of whom they had hoped better things, and things that accompany salvation : but this is not the place to enter on the argument, they trust it has been fully exposed in the pages of this Miscellany. And they would earnestly pray that Jehovah the Spirit, who has promised to lead his people into all truth, will keep his chosen family from being ensnared by the cunning craftiness of men which lay in wait to deceive, and while they desire to be found on their watch tower, warning the churches of every enemy that shall make his appearance, they would ascribe all thanks to their adorable Lord, who, amidst the awful strides of error, still continues to raise up and send forth into his vineyard men who do not shun to declare the whole counsel of God.

But they must not enlarge. To their esteemed contributors, they would in their own names, and that of their readers, present their acknowledgments, praying that the choicest blessings may descend upon them in rich abundance, and that when they shall each have filled up the days appointed for them, they may obtain the plaudits of their God and Saviour, and hear him saying, “ Well done, good and faithful servant, enter thou into the joy of thy Lord.”

They would now prostrate themselves in humble adoration at the throne of sovereign grace, imploring the great Head of the church to continue to smile with approbation on the labors of his servants, and to God the Father, God the Son, and God the Holy Ghost, shall be ascribed all praise, honor, might, dominion, and power, for ever and ever. Amen.

THE
Spiritual Magazine;
OR,
SAINTS' TREASURY.

"There are Three that bear record in heaven; the FATHER, the WORD, and the HOLY GHOST: and these Three are One." 1 John v. 7.

"Earnestly contend for the faith which was once delivered unto the saints."

Jude 3.

JUNE, 1829.

(For the Spiritual Magazine.)

A CHARGE TO A MINISTER.

"Take heed unto thyself, and unto thy doctrine."—1 Tim. iv. 16.

MY brother, my sincere respect for you, my long acquaintance with you, and my concern for your future prosperity and happiness, made me willing to take a prominent part in the solemn services of this day: and as a foundation for what is usually called a charge, and as a motto or word of command for your future direction, I would call your attention to that often selected text on these occasions, 1 Tim. 4th chap. and part of the 16th verse, "Take heed unto thyself, and unto thy doctrine." The apostle was a most strenuous advocate for vital and practical godliness; he saw the necessity of enforcing it continually upon ministers, as well as people in general; while no man soared higher or dived deeper in the grand and sublime truths of God, yet he constantly insisted upon their holy as well as happy tendency.

The words I have read in your hearing, my brother, are a solemn charge to you and to me, as ministers of the everlasting gospel, and to all the servants of the Most High God now present. The first part of my text, "take heed to thyself," involves your time, your temper, your talents, your whole deportment; as a subject, as a christian, as a neighbour, as a pastor, as a husband, and as a member of the church of Christ. And the latter part of my text presents a most beautiful view of a minister's work, and a never to be exhausted store of subjects for him to preach—and unto thy doctrine.

VOL. VI.—No. 62.

A

But first, the time of a minister is sacred. You should endeavour to be punctual to the time, whenever and wherever you are called in the providence of God to engage in any of the solemnities of divine worship. Remember, also, that the time of your hearers is sacred, and ministers should be punctual regarding the commencement and close of public worship. Have your stated times for visiting your friends, and when you wish to be visited; and on no account omit time for study; if you do, I will venture to predict that your sermons will be barren, your petitions insipid, and your conversation unsavoury.

Secondly. Your temper, let it be *yielding, unassuming, and contented*. *Yielding*, in many cases, to the weaknesses of your flock, but not to the wickedness of any. Solomon says, "yielding pacifieth great offences." Ministers sometimes involve themselves in difficulties through self-will; prejudices have been excited against and for certain persons, and they have wished to reject or receive them often contrary to the better judgment of their deacons and friends; in such cases you will find it best to yield. *Unassuming*. The lowest seat is the safest place. Indulge not the thought for a moment that you are a better man, a more useful minister, or have greater knowledge than your brethren. Do not force yourself into public notice, either into pulpit or company, as some do, to show off, and make themselves appear disgusting in the eyes of the wise and good. *Contented*. Be careful to avoid complaining: your income may be scanty, but you have much more than you merit. Hitherto you have been helped; let past mercies and present promises silence every disposition to murmur. Do not complain in public of your people, but tell all your troubles to him who has so often heard and delivered you from them; and remember that most excellent remark, that our happiness consists in trying to make others happy. Study to promote the comfort of your flock, and that will call forth similar feelings.

Thirdly. *Your talents*. They are given you for public good. Like all the wheels of a watch, however contrary they appear to go to each other, whether they are small or large, they are all mutually employed to tell the time, but one wheel does not interfere with the other's work. If you are honoured with a talent that is made a blessing in the conversion of a sinner to God, as a Boanerges, or a son of thunder, take heed unto it, and despise not a brother who may labour in the same husbandry, but not appointed to pull any out of the horrible pit or the miry clay, but who is appointed to feed them better than you can do. Is your talent that of a scribe well instructed in the four great mysteries revealed in the bible—1st. the mysteries of the grand and glorious *scheme of redemption*, contrived in council, confirmed by covenant; a secret that long lay hid in the breast of God, was brought down from heaven, and revealed to man not by an angel, but by Gabriel's Creator; and the church put into the possession by the third person in the Godhead. 2. The deep and distressing mystery of *Adam's fall*, and all the soul-destroying effects that have followed,

with the gulf of guilt contained in every human heart, and with the infernal fiend-like enmity of Satan ; this two-fold mystery of iniquity is always working, and only divine power can check and controul it : these mysteries work among all classes of the community, in a way of envy and hatred, in breaking down the holy boundaries of sacred society, separating christian friends, and causing many of Zion's travellers to fall out by the way. 3. *The sacred mystery of the Holy Spirit's work*, in all his enlightening, quickening, and comforting influences ; how he removes the scales from the eyes ; how he puts life into dead sinners ; makes the prayerless to cry to God for forgiveness ; impresses the word of a weak worm upon the heart, so that time nor eternity can obliterate it ; makes Jesus beloved by those who once hated him ; explains the dark and hard truths of the bible ; sweetly brings bond slaves into liberty ; and those who once felt no pleasure on the sabbath in hearing sermons, or singing the praises of God, the sabbath is now become delightful, and the greatest pleasure they enjoy in the wilderness. This is the Holy Spirit's work. Do take heed to it my brother. 4. *The mysteries of providence*. Your own eventful history may largely furnish you with materials on this subject. Your trials, the changing scenes you have passed through, the fickleness of friends you have met with, the commotions and the calms of churches that you have been connected with (and directly or remotely you may have occasioned both.) The life of a little bird has sometimes consoled the mind of a minister, when anxious care has burdened his heart, and marked his brow ; he has looked at the sparrow, and knew in his better judgment that it could feed, nor fly, nor fall to the ground without the grant of God ; and thus he has argued, shall I want, or murmur ; no, I dare not ; supplies have and will be sent.

As a *subject*, be loyal, and recommend it to all who hear you as one of heaven's solemn commands. As a *neighbour*, be kind, friendly, accessible, and ready to give advice. As a *parishioner*, take no part in public parish affairs. Some ministers have hurt their characters and their usefulness, and emptied their chapels, and been obliged to leave their flocks, who were once prosperous and affectionate, through attending vestries and parochial meetings. Study these things.

As a *pastor*, be at your post. Feed your flock ; visit the sick ; frequently call upon the poor ; notice and encourage the young, they have been called the life of the church ; they want advice, reproof, and direction. Read much, particularly the bible ; go through the sacred scriptures regularly, and you will meet with many sweet subjects that are seldom brought forward in public discussion, but are equally profitable and important ; and mark down those passages that may strike you, as fit portions for you to take up. Avoid as much as possible always preaching one particular sentiment ; you have almost an infinite variety of truths to bring forward. Some good men are continually inveighing against the professors of the day, and the dark times in which we live, but this is not preaching the gospel, it is not stating

the truths of God, holding forth the word of life, pointing to Jesus as the only and all-sufficient Saviour, and the only Redeemer from the curse of a broken law. Encourage prayer and fellowship meetings both by example and precept ; and carry nothing into the pulpit to make a shot or weapon to wound either friend or enemy ; nothing lets down a minister so low as throwing out indirect charges where the parties cannot reply ; such conduct is most contemptible. Do not force yourself upon your friends, and thereby make your company disagreeable rather than pleasant. Be much in secret prayer, and many hints you will have sent from heaven that will often help you in your public labours.

As a *husband*, you do not need me to define your duty. As a *member* of the church little need be said ; but in all church business, you know, you have but one voice, and the poorest member is on a level with you. Never try to carry a question contrary to the voice of the church ; when these things are done pain and division generally follow. May the Lord grant you much of his Spirit, and give you grace to take heed to thyself, and,

Secondly, to thy doctrine. The doctrine is for you to preach ; it is all clearly revealed ; you have given a long account of the doctrines that you believe, and that they are your's by a holy and savoury experience, and will influence your whole deportment, I have no doubt. They are your's as the free gift of God. And, take heed, my brother, that you uniformly preach them without any adulteration. The doctrine of the holy and ever-blessed Trinity take heed and preach in its whole and in all its parts, let it run through all your sermons. The everlasting love of God the Father in election, adoption, and justification ; the wonderful person and grace of God the Son, in covenant engagements, in becoming incarnate, in his Suretyship substitution, his holy life, his agony of suffering, and death, take heed to point out with all the blessings that flow from this ocean of matchless mercy ; a perfect salvation ; a complete redemption ; and to remind the saint that all his sins are covered over ; that the judgment bond is cancelled ; that the debt book is crossed, and that full satisfaction is given ; that the bondman could not be kept under arrest any longer ; that the prison doors are now unbolted and burst open, and that our Jesus has risen a glorious conqueror for the justification of his people, who are now honourably acquitted of every charge. This, I have no doubt, you will take heed to preach, with his triumphant ascension, and the effects that followed, such as giving gifts to men, receiving his church to himself, and sending down the Holy Ghost to regenerate all that the Father gave the Son. This divine person, one in the God-head with the Father and the Son, must be preached in his work and offices, which are many, most sweetly and abundantly set forth in the holy scriptures, as the wind to blow away the mists of the mind ; as the oil to soften and perfume the heart ; as the seed to separate and mark for God ; as the instructor for those who are ignorant ; and as the earnest of the glory and riches prepared in heaven by the God of

all grace. He is the grand glorifier of Jesus; the commencer and completer of the work of grace within, begun in time and carried on in eternity. Many more promises there are in the sacred treasure of the scriptures than you can unfold of God designed for his tried and tempted family. But take heed to feed the heirs of heaven with the wholesome words of our Lord Jesus Christ, and the doctrines according to godliness. I wish you much success in your work, and every blessing.

Hampstead.

JAMES.

(For the Spiritual Magazine.)

ON THE RECEPTION OF THE GOSPEL OF CHRIST,

IN A LETTER TO A FRIEND.

My dear Friend,

HAVING an opportunity of giving you a few brief remarks on the important work of the ministry, I thought I would embrace it, knowing that where you are situated you have not the gospel preached faithfully to you, in its glory, beauty, and worth.

You may hear that our dearest Lord died for sinners, and blessed be his name he did, and he shall have all the praise, for he only is worthy; and many will tell us that he died for the sins of the whole world, and that any may have that salvation if they please, leaving it to the option of the fallen creature; by which assertion they deny that great portion of truth, that the church of God is purchased with his own blood, Acts xx. 28. and the eternal purpose, good will, and pleasure of Jehovah, in saving his redeemed, to the honour of all his perfections, keeping up the dignity and pride of human nature, which is totally fallen.

I have desired for some time past to set forth the state of H——d, and more particularly to enquire how most of the professors would act with a sterling minister of Christ's ever glorious gospel. By a gospel minister I do not mean one taught after the wisdom of men, as many are in our day, but one sent into the ministry and qualified for the office by the divine tuition of God the Holy Ghost, which will be made manifest by the doctrines he preaches, and his estimate of Christ the chief corner stone. He will try in the strength of the Lord to root up free will and human power, and to detect and expose the errors of the present day, which are very numerous; and to contend for the great truths of God's most holy word, such as the awful fall of the church and the whole human race in Adam; and the wretchedness of human nature altogether, being defiled and loathsome in every part; the purity and justice of the holy law, with its requirement; that is, the obedience God required of Adam, he being created pure and holy from the hands of his Maker: for the law that was proclaimed by the Almighty on Mount Sinai entered that sin might abound, and not to give life, for "by the deeds of the law no flesh

living can be justified," in his most holy sight. He will not shun to declare that the whole race of sinful Adam are lost entirely by nature, all being children of wrath by original sin, as David said, "Behold I was shapen in iniquity, and in sin did my mother conceive me," Ps. li. 5. and by actual transgression from the cradle, for "the imagination of the heart of man is only evil from his youth," Gen. viii. 21. for "all have sinned, and come short of the glory of God." What an awful state to be in ! but all Adam's race are so by nature, which totally excludes boasting on the part of the creature, and the sinner in his nature state does not know his ruin and misery. Some have said, "how doth God know, and is there knowledge in the Most High ; and who is the Lord that we should fear him ;" when he could crush them to atoms in a moment were it his sacred pleasure.

In the next place, he will shew the impossibility of feeling the need of Jesus' precious blood without being a subjective possessor of the inward work of regeneration by the Holy Ghost ; that none but that divine Person can make the sinner flee to Christ for salvation, to escape the wrath to come ; that Jesus hath taken away the sins of the elect world so judicially, completely, and eternally, that if the sins of Judah are sought for they can never be found, the church being viewed spotless and faultless in her heavenly Lord ; and that there is no other name given under heaven whereby any can be saved but through him who was made a curse for us, who stood in our place, bore the weight of his Father's wrath due to our sins, was numbered with the transgressors, poured out his soul unto death, bare the sins of many, and who in the last agony of soul with expiring breath exclaimed, "It is finished, bowed his sacred head, and gave up the ghost." Then may not the believer exult with holy joy, and say, "Israel shall be saved in the Lord, Jehovah Jesus, with an everlasting salvation, and never be confounded, for ever and ever. Amen.

Again. He will endeavour, as far as the Holy Ghost is pleased to teach him, to unfold the glories of the everlasting covenant to the believer, and to shew him that every blessing he enjoys now, and will enjoy in the brighter and better world, flows alone from free and sovereign grace ; the unchanging and immutable love of Jehovah, Father, Son, and Holy Ghost, to the church, from everlasting to everlasting ; as is recorded by the prophet Malachi iii. 6. "For I am the Lord, I change not ; therefore ye sons of Jacob are not consumed."

When a man speaks and feels these blessed truths in the love of them, it will be connected with the desire that others may experience the same ; the glory of God will be his first aim, and the good of immortal souls the second. He will tell them what he has felt of the Lord's goodness, which will comfort Zion's pilgrims ; of the temptations he has passed through ; his conflicts with a body of sin and death ; but above all Jesus will be his theme.

I have said but little upon the different subjects which are so blessed to the renewed soul ; but, yet, if a man declares these truths, and is not afraid of the carnal wisdom of the creature, the devil will

begin to roar as his kingdom begins to fall ; and so it must, if the Almighty support his servants in the work of truth. And blessed be his name he will support them, and make them more than conquerors too. Be not deceived, he that preaches the truth must suffer reproach for the truth. Then, my friend, be assured, if such a one who is decided for truth comes to H——d, there will be an uproar created by the workmongers, and those who only please the ear will call him anything but a minister of Christ's gospel ; while the children of the light will bless God's holy name for sending him ; professors will be warned not to hear such dangerous doctrines, which debase the creature and exalt the Lord alone.

April 6, 1839.

HOPEFUL.

(For the Spiritual Magazine.)

AN UNEXPECTED CHANGE AND A SWEET RELIEF.

" Behold, for peace I had great bitterness : but thou hast in love to my soul delivered it from the pit of corruption : for thou hast cast all my sins behind thy back." — Isa. xxxviii. 17.

VARIOUS are the changes to which human life is subject. The sun of prosperity may arise, but suddenly the clouds of adversity overspread the sky. This was strikingly illustrated in the case of Hezekiah. He entered on life with the fairest prospects, the favour of the Lord shone upon his path, and he looked forward to a season of tranquillity. But his expectations were disappointed. Where he anticipated comfort, he found trouble, yet one source of comfort remained, his sins were forgiven him, his soul for ever delivered from the pit of corruption. The change which Hezekiah experienced was expressive of the changes which the people of God experience in this world. When quickened by sovereign grace and led to discover the preciousness of Christ, they anticipate a course of happiness. Astonished at the wonderful change which has taken place, they imagine that the way to glory will be paved with comfort, that they shall walk in full sunshine to Immanuel's land. But as they advance in divine experience they find that through much tribulation they must enter the kingdom of God ; that their peace here will often be broke, and that in heaven alone they will enter into perfect peace. They often expect upon their first acquaintance with divine things, that outward prosperity will be enjoyed : but they find many crosses, the way of providence dark, coolness from friends, even those who profess to be travellers to Zion. They experience much persecution from the world, and are brought to adopt the language of Jacob, " all these things are against me." When first made acquainted with the Lord they expect a great freedom from temptation ; they expect from the sweet enjoyments which they have of the Lord's favour, that their spiritual foes are brought under, and that they shall sing in the ways of the Lord to glory. But they find much opposition from Satan, from the corruptions of their heart, various struggles with unbelief,

and can feelingly say, "I find that when I would do good evil is present with me." The saints expect also when first brought into the enjoyment of spiritual blessings, a course of joy and peace with the Lord; but they have to walk in darkness and find no light. They are taught to enter into the experience of Job, "Behold I go forward, but he is not there," and to know what it is to come up to the house of the Lord and then find no comfort; to enter their closet and say, "O that I were as in months past." They too experience many dark seasons in their course, whilst the language is adopted, "If it be so why am I thus." These changes though painful evince the Lord's wisdom and love.

If the people of God could discover at the moment of regeneration all the trials they have to experience, sorrow would overwhelm them, they would be incapable of any exertion in the cause of God, and ready to turn back to the world. If they were to continue without trials, they would know nothing of the value of the divine support, nothing of the sympathy of Christ, and the consolation of the Spirit. The Lord therefore permits them to enjoy peace at first, that they may gather strength for future conflicts; that knowing from experience the kindness of the Lord, they may, under the Spirit's influence, trust him in future exercises. Their changes are absolutely necessary to check the pride of their hearts, to lead them to discover that they are nothing, can do nothing without Christ, that all their life and peace depends upon the Lord, and that it is only in his light they can see light. Experiencing a variety of changes in their religious feelings, passing from light to darkness, and from darkness to light, they are brought to sympathize and not condemn their afflicted brethren, to see that the Lord is a sovereign in the distribution of comfort as well as of grace.

These changes bring them also to depend more upon Christ. Experiencing various changes in themselves, they are brought to rest entirely upon him who is the same yesterday, and for ever, and who hath declared, "My grace shall be sufficient for thee, my strength made perfect in weakness." By these changes they are brought also to desire an entrance into glory. Finding many interruptions here from Satan, the world, and the flesh, they long to enter that world where there shall be no more a pricking brier, &c. What wisdom and love then appears in the changes through which Jehovah permits his people to pass, and how sweet appears the truth that under all their changes he changes not. In joy and sorrow, in life and death, his love is still the same. Whatever may be the dark seasons of persecution and distress the saints experience, they are ever in the sight of Jehovah, "precious, honourable, and beloved." Their interest in the covenant remains unalterably the same, and when oppressed and despised by the world, the promise breaks forth, "Fear not thou worm Jacob." The changes of the saints whilst thus consistent with unalterable love, are passing away, and they may individually say,

"There shall I bathe my weary soul,
In seas of heav'nly rest,
And not a wave of trouble roll
Across my peaceful breast."

But amidst the changes which the people of God experience, the Holy Spirit brings to them one rich source of comfort. He shews them their interest in Christ, assures them of their calling according to his purpose. They were once in the pit of corruption, they indulged in all the pollutions of their corrupt nature, they obeyed the call of every sinful passion, and their thoughts were employed on evil and that continually. In this wretched state they must have for ever lien, had it not been for the purposes of the Lord, the grace of the Holy Spirit. But from this state the Lord hath delivered them, and enjoying the evidence of it by the testimony of the Spirit, they can rejoice in tribulation. Raised from the pit of corruption they shall die no more, but all things work together for their good. Enjoying this truth, under the influence of the Holy Spirit, enabled to see that the work of regeneration hath begun in his soul, the believer exclaims, "I will fear no evil." The path of sorrow may be appointed for me, but he who hath begun the good work within my soul, who hath delivered me from the slavish dominion of my corruptions, will sanctify all trials, and preserve me to endless glory. But there is another source of consolation that opens to the people of God amidst the changes through which they pass. Jehovah hath cast all their sins behind his back. Their sins are for ever removed from the sight of divine justice, so that if sought for they shall never be found. There is now not one condemnation against them, for Jehovah hath declared, "I have blotted out as a cloud thy transgressions, and will not remember thy sins." Experiencing a sense of the forgiveness of their sins the saints are unmoved by the storms of the world; they look back at the difficulties through which they have passed, they look forward and see many trials, but here is their comfort, their sins are forgiven. Whereas, exclaims the believer, I expected a course of peace, anticipated that light would constantly shine upon my path; I find that I must take up my cross daily, and experience a continual warfare, yet I know that mine iniquities are done away. I know that the promise declares, "Blessed is the man whose transgression is forgiven," and my trials must form a part of this blessing. He who hath blotted out my sins is my Father and friend. I rejoice, therefore, knowing that when absent from the body I shall be present with the Lord. How encouraging to hear the people of God thus rejoicing under trials, amidst the efforts of their persecutors rejoicing that there are blessings of which they can never deprive them; that eternal love hath secured their happiness, and everlasting faithfulness will uphold them. If such are the changes which the people of God experience, let them press on for trials. They must experience a daily cross, a variety of changes, that the purposes of divine mercy may be accomplished. They

must remember the declaration of their Lord, "In the world where-ever ye are, ye shall have tribulation." But be not discouraged. He who hath delivered you from death, and drawn forth your desires after spiritual blessings, will conduct you to endless rest. Ere long you shall say, farewell sin and sickness, pain and sorrow, and welcome perfect holiness, health, and joy. Farewell persecuting world, and welcome the innumerable company and the throne. Farewell death, and welcome the promise, "They shall sorrow no more at all."

Sunderland.

CLERICUS.

(For the Spiritual Magazine.)

A CATECHISM,

OR, ILLUSTRATION OF DIVINE TRUTH:

Accustomed to be bound up between the Old and New Testament. Imprinted at London, by Robert Barker, Printer to the King's Most Excellent Majesty. 1615.

With observations thereon by a Clergyman of the Established Church.

CERTAIN QUESTIONS AND ANSWERS TOUCHING THE DOCTRINE OF PREDESTINATION, THE USE OF GOD'S WORD, AND SACRAMENTS.

Question. WHY do men vary so much in matters of religion?

Answer. Because, all have not the like measure of knowledge, neither do all men believe the gospel of Christ?

Q. What is the reason thereof?

A. Because, *they* only believe the gospel and doctrine of Christ, which are ordained unto eternal life?

Q. Are not all ordained unto eternal life?

A. Some are vessels of wrath ordained unto destruction, as others are vessels of mercy prepared to glory.

Q. How standeth it with God's justice, that some are appointed unto condemnation?

A. Very well; because all men have in themselves sin, which deserveth no less; and therefore the mercy of God is wonderful in that he vouchsafeth to save some of that sinful race, and to bring them to the knowledge of the truth.

Q. If God's ordinance and determination must of necessity take effect, then what need any man to care; for he that liveth well must needs be damned, if he be thereunto ordained; and he that liveth ill must needs be saved, if he be thereunto appointed.

A. Not so; for it is not possible that either the elect should always be without care to do well, or that the reprobate should have any will thereunto; for to have either good will or good work, is a testimony of the Spirit of God, which is given to the elect only, whereby faith is so wrought in them, that being graft in Christ, they grow in

holiness to that glory whereunto they are appointed ; neither are they so vain as once to think^e that they may do as they list themselves, because they are predestinate unto salvation ; but rather they endeavour to walk in such good works as God in Christ Jesus hath ordained them unto, and prepared for them to be occupied in, to their own comfort, stay, and assistance, and to his glory.

Q. But how shall I know myself to be one of these whom God hath ordained to eternal life ?

A. By the motions of spiritual life, which belongeth only to the children of God ; by the which that life is perceived, even as the life of this body is discovered by the sense and motions thereof.

Q. What mean you by the motions of spiritual life ?

A. I mean remorse of conscience, joined with the loathing of sin, and love of righteousness ; the hand of faith reaching unto eternal life in Christ, the conscience comforted in distress, and raised up to confidence in God by the work of his Spirit, a thankful remembrance upon God's benefits received, and the using of all adversities as occasions of amendment sent from God.

Q. Cannot such perish as at some time or other feel these motions within themselves ?

A. It is not possible that they should ; for as God's purpose is not changeable, so he repenteth not of the gifts and graces of his adoption, neither doth he cast off those whom he hath once received.

Q. Why then should we pray, by the example of David, that he cast us not from his face, and that he take not his Holy Spirit from us ?

A. In so praying, we make protestation of the weakness of flesh, which moveth us to doubt ; yet should we not have courage to ask, if we were not assured that God will give according to his purpose and promise that which we require.

Q. Do the children of God feel the motions aforesaid always alike ?

A. No, truly ; for God sometimes to prove his, seemeth to leave them in such sort, that the flesh overmatcheth the Spirit, whereof ariseth trouble of conscience for the time ; yet the Spirit of adoption is never taken from them that have once received it, else might they perish. But as in many diseases of the body the powers of bodily life are letted ; so, in some assaults these motions of spiritual life are not perceived, because they lie hidden in our manifold infirmities, as the fire covered with ashes. Yet, as after sickness cometh health, and after clouds the sun shineth clear, so the powers of spiritual life will more or less be felt and perceived in the children of God.

Q. What if I never feel these motions in myself, shall I despair, and think myself a cast-away ?

A. God forbid ; for God calleth his at what time he seeth good ; and the instruments whereby he usually calleth have not the like effect at all times, yet it is not good to neglect the means whereby

God hath determined to work the salvation of his. For as wax is not melted without heat, nor clay hardened but by means thereof, so God useth means both to draw those unto himself whom he hath appointed unto salvation, and also to bewray the wickedness of them whom he justly condemneth.

Q. By what means useth God to draw men to himself, that they may be saved ?

A. By the preaching of his word, and the ministring of his sacraments thereunto annexed.

Q. What mean you by the word of God ?

A. I mean the doctrine of the prophets and apostles which they received of the Spirit of God, and have left written in that book which we commonly call the Old and New Testament.

Q. How may I be assured that it is the word of God which that book containeth ?

A. By the majesty of God appearing in that plain and simple doctrine ; by the pureness, uprightness, and holiness thereof ; by the certainty of every thing therein affirmed ; by the success of all things according to it ; by perpetual consent which is to be seen in every part thereof ; by the excellency of the matter uttered, but especially by the testimony of God's Spirit whereby it was written, who moveth the hearts of those in whom it resteth to consent unto the word, and reverently to embrace it.

Q. How doth the word of God serve to draw men unto him ?

A. When it is so preached and heard, that men may understand and learn what God teacheth ; accept and receive thankfully that which is thereby given, promised, and assured ; and be moved with desire and diligence to do that which it commandeth.

Q. Do the sacraments also serve to this end ?

A. Yea, verily ; that by sight, taste, and feeling, as well as by hearing, we might be instructed, assured, and brought to obedience.

Q. How doth baptism serve hereunto ?

A. It teacheth us to put on Christ, that with his righteousness our sinfulness may be hidden ; it assureth us that we are so grafted into Christ, that all our sins by him are washed away ; it chargeth us to die to sin, to continue in the profession of Christ, and to love each other.

Q. Hath the Lord's supper also this use ?

A. Yea, doubtless ; for it teacheth that the body and blood of Christ crucified is the only food of the new-born children of God : it assureth that Christ is wholly theirs to give and to continue life spiritual and heavenly to body and soul ; to nourish, strengthen, refresh, and to make cheerful the hearts of the elect : it requireth thankful remembrance of the death of Christ, unity among them that do profess him, with a free confession of his truth.

Q. Why is not the use of the sacraments commonly known ?

A. Because they are abused for form, for fashion, for custom, and

company; without regard unto the word whereunto they are so annexed, that they ought not upon any necessity by any person be severed from it, which teacheth the right use of every thing.

Q. I perceive that nothing is more necessary than the word of God; therefore I pray you shew me how I may attain to some knowledge and profit thereby?

A. To diligent hearing of such as preach it, by continual and orderly exercise of reading and praying.

Q. What orderly exercise think you most convenient to be used herein?

A. That as every day twice at the least we most commonly receive food to the nourishment of this corporal life, so no day be let pass without some reading in such sort that occasion thereby may be taken to speak again unto God by prayer, as he in his word speaketh unto us; so that at the least two chapters would be orderly and advisedly read every day, all other business, impediments, and lets set apart.

Q. This seemeth very easy to be done: what think you else requisite?

A. That some special places of scripture be so committed to memory, that the mind may ever be furnished with some good matter against all temptations. To which end I note these scriptures unto you, whereunto you may join others at your own choice, Ps. cxxxix. xxxvii. 1. Isa. liii. John xvii. Romans viii. 1 Tim. 4.

Q. But the scriptures are hard, and not easy to understand.

A. Discourage not yourself herewith, for God maketh them easy to such as in humility seek him; and that hardness which you find serveth to move you to the more diligence, and to make enquiry of such as have knowledge, when any doubt ariseth. That which you perceive not at one time, God shall reveal at another; so that you shall have your growing in grace, knowledge, and godliness, to God's glory, and your own comfort in Christ, whose name for ever be praised. Amen.

Courteous Reader,

You have now had presented to you a plain and sweet illustration of the Lord's revealed will. The language may appear uncouth, but it will not be the less esteemed by you, if you are one of the Lord's beloved and called in Christ. What a contrast is this specimen of bible truth to most of the preachings and publications of the present day! My hope is, that the blessed Spirit, the eternal God, may be leading you into some personal experience of the subjects contained in this ancient record.

Allow me to offer you a few reflections upon the blessedness of clearly comprehending the great mysteries of the operations of grace, made manifest to the saints by the everlasting Lord, Father, Son, and Holy Spirit. I am the more inclined to do this, because, through the corruption of human nature, the declarations of the Lord's most righteous will and pleasure are so frequently perverted to suit the

sophistry and pride of man. But truth perverted, however mixed with truth, can be no direction for such as are taught of the Lord. The blasphemies of infidelity are not more to be condemned than the specious opinions of human reason upon the word of God.

In order then that the chosen in Christ may be preserved from errors which would be fatal to their soul's present interest, it is revealed that the third person in the Trinity undertaketh of his sovereign will and pleasure to impart to them, and them only, a saving knowledge of the Lord's gracious mind, dispensation, and accomplishment of saving grace. This saving knowledge is therefore spiritual, and a free, unsought, unmerited gift. It is granted to those who are led to see what they are in themselves, and what they are in Christ, in consequence of their being individually, particularly, and specially chosen in Christ unto everlasting life. It flows from out of the fulness of him to whom they are united, in whom dwelleth all the fulness of the Godhead bodily, in whom are hidden all the treasures of wisdom and knowledge ; and is conveyed by the Spirit into the new or inner man formed by the almighty power of God. And as in its first entrance into the soul, it is proved to be a free and peculiar gift of God, so all the after exercises thereof are renewings of the same gracious power, from the same everlasting substance, source, and fountain.

This saving knowledge is, moreover, a manifestation of God's great love to the soul enriched therewith. Well may every one of the Lord's dear family be assured of this. What a peculiar blessing it is to you, my beloved brother, or sister, who by the earnestness of the Spirit may perceive your sanctification, preservation, and calling in the Lord, to know for yourselves the mysteries of the kingdom of God ; while thousands are shut up in immoveable darkness, you perceive light in the light of the Lord, are enlightened day by day, and feel the rays of the Sun of righteousness shining around, and in and upon you. To you it has been given to see the depths of the foundation of mercy, the breadth of grace communicated in your present time state, and by faith, so far as can be seen, the heights of glory reserved above.

Surely you cannot but enjoy some sweet hope of the election of your soul and body unto heavenly blessings in the Lord. You understand the exceeding greatness of that love which appointed for you a full and sufficient ransom, ordained and provided for you ere your poor sinful soul became a tenant of its earthly tabernacle. Your personal experience of the love of God beareth testimony to your conscience, that for you, and for every other of the Lord's choice vessels, there was a fixed and determined appropriation of the blood of God ; and you are constrained to acknowledge that through the sweet influence, direction, and upholdings of the power of God, you are enabled to press on through all the depraved and damnable corruptions of your own heart, to follow the steps of your blessed Lord.

Allow me a few more moments of your time while I add, that a

saving knowledge of divine truth is a blessed mean used by the Spirit for preserving the beloved of the Lord from those soul-distressing fears which are occasioned by the reasonings of carnal nature opposed to the counsels of Jehovah. How often do we hear it suggested by the human understanding, (which ever will err in spiritual things when destitute of the enlightenings of the Lord) that salvation is not merely contingent on the will of the creature, but must be secured by creature perseverance, and that failure therein subjects the soul to eternal condemnation! But how contrary this to the mind of the Spirit upon the great subject; who, when he reveals the everlasting salvation of God, discovers to the soul taught by him, that every sheep of the Lord's fold is an heir of salvation completely accomplished, and unfrustrably reserved for his peculiar people. What a contradiction to God's truth, to suppose a soul can be heir to an everlasting inheritance, and that soul not to be everlastingly reserved for such an enduring, unfading blessing! But I must stay my imperfect reflections upon this glorious subject.

May you, my kind reader, be daily led into his presence who alone can encourage his tried and afflicted ones to cast all their care on him. Of this I am well assured, that the more your mind is led spiritually to search into the deep things of God, so will you be led to walk in humbleness of mind, heavenly affections, and with bowels of compassion; rejoicing in the Lord, having no confidence in the flesh, built up upon the everlasting foundations of the church of the living God.

W. N.

(For the *Spiritual Magazine*.)

AN AFFECTIONATE ADDRESS TO THE JUNIOR BRANCHES OF THE HOUSEHOLD OF FAITH.

My dear Young Friends,

It is a blessing of no small magnitude to hear the voice of calling grace in youthful days; to be born again in the vigour and flush of life; to lay our powers in the morning of life at the foot of the divine throne, saying, Lord, what wilt thou have me to do? this is a mercy which many of the Lord's people are not favoured with. The many evils you escape through almighty love taking possession of your hearts you are not *now* fully aware of; as you ascend the hill of life, and take a retrospect view of it, this gracious interposition will shine out in all its glory.

When giddy youth is anticipating all the pleasures of the world; is ready to break loose in all the gratifications of a depraved heart, anxiously expecting a release from the parental roof, or other restraint, promising himself all the indulgences of vice and folly; for the Lord *then* to arrest him on the threshold of ruin, and put his fear in his heart is an *inestimable blessing*. O the wonders of preserving grace;

to be saved in that juncture, when ready to leap into the jaws of ruin ! What humility, gratitude, and joy it excites in the soul ; and often in after days is looked at with amazement and overwhelming delight. Oh ! how great is the debt of gratitude for saving mercy in youthful days ; it is the foundation of temporal comfort, and paves the uneven pathway of mortal life.

When arrived to manhood, and a desire to *settle* in life begins to occupy the mind, a suitable companion exercises the thought. Says the warm-hearted, heaven-aspiring soul, *surely it must be one that fears God.* Were it *always* so, my dear brother (or sister), this address had never met thine eye. It is a fact, too notorious in our churches, ("tell it not in Gath, nor publish it in the streets of Askelon,") that not only young men and women, but many who have long trod the ways of Zion, have taken partners from among the ungodly, in violation of the divine command, in opposition to the broad day-light of their own judgments, to the grief of Zion, and the betraying of the holy cause of Jesus. Well may you startle at conduct so heinous and disgraceful, pregnant with a thousand woes unknown to them who have not broken down the fences of divine Majesty. That you may be preserved from such an irretrievable snare of galling misery and wretchedness, let me call up your thoughts to the word of exhortation, and remind you of your Father's gracious will, on *this* life's all-important subject, as recorded in his heaven-sent directory, "she is at liberty to be married to whom she will, *only* in the Lord," 1 Cor. vii. 39.

All scripture is given by inspiration of God, and is profitable for instruction. We are not only instructed by the doctrinal part of it into the mysteries of glorious grace ; but the path of duty in which we can practically shew our love to him who bought us with a *great* price, is also pointed out ; and thrice happy the man or woman that walks in the ways of *peace*. The apostle, in this chapter, has largely expatiated on the advantages of the child of God in a single state, above that of a conjugal one ; shewing their freedom from the *cumbrances* of the world, which, naturally, devolve on the wife ; he says, "they shall have trouble in the flesh." Yes, the happiest pair ever united have found the truth of these words ; and will, while Jehovah Jesus is to be supreme in the affections, and sin and the devil is in existence. The child of God, in a single state, careth for the things of the Lord ; his thoughts are all about them. He seizes every opportunity to wait on God, and is all concern to be among his family ; the *aim* is, as the apostle here says, to please the Lord ; but when married there is a caring for the things of the world (not supremely) they will have a pressure on the mind ; difficulties will hedge up the way from the service of God. Husband, and children, (if the Lord give them) will have a claim on your attention ; and the cares of life will damp your zeal, and hang heavy on your spirits ; well might the apostle here say, "art thou loosed ? then seek not one ; she is happier if she so abide ; this I speak for your profit," ver. 35. Not that I cast a

snare upon you; my aim is, that she may attend on the Lord without distraction. But she is at liberty to be married to whom she will, (with this proviso) "*only in the Lord.*"

Marriage is honourable in all things, and was ordained to bring about the higher purposes of heaven; to be a reflection of the mystic union between Christ and the church, and to people the upper world; therefore, at the beginning, "male and female created he them." There are many comforts, as well as sorrows, connected with a married life; and, every child of God is at liberty to choose a helpmate; but they are bounded by the family. Can this ever be a grief to one who is born from above, and will for ever dwell in their society? but, awful to relate, it has been. O the worth of the atonement that could bury such a feeling! It becomes you, beloved, diligently to look into this matter, to beg counsel of your heavenly father, to tread carefully on the *precipice* of your future happiness, or woe, pertaining to this life. For the sake of the public honour of God, and the prosperity of your own soul, aim to comprehend the heart, and never be satisfied with the mere talk of the lips; how many have been deceived, and spent their lives in misery in this way. Mere professors generally turn out the greatest enemies to vital godliness: *beware*, lest ye fall into this snare of the fowler; but such unwary souls have not conscience, and the word of God, like the sword placed at the garden, to keep them from the tree of life. *Only in the Lord* is the divine command; listen, O ye children of the Most High, to the will of your Father, for in keeping his commands your greatest happiness is involved; to oppose his peremptory dictate, is one of the highest acts of rebellion and insults offered to his *all-wise* majesty. What does the man or woman attempt to do in violating it? Unite heaven and hell; the living God and idols; Christ and Belial; a believer and an infidel!

Further, consider what an affront it is to the Holy Ghost, whose work it is to *separate* you from the world. It makes the *severest* rod for the fool's back: it is the most unequal match heaven ever saw; earth ever beheld; or hell was ever gratified with. It was this brought the deluge on the world, Gen. vi. 2. the Jewish nation to the verge of ruin; which God prohibits, and threatens in the severest manner, Deut. vii. 2, 3. Exod. xxxiv. 14, 15, 16. I know of no act of disobedience that causes more smart; many have taken shelter under the decrees of God, which is awful presumption;

"Shall we from thence a license draw
To violate his holy law?"

God forbid! We have his *revealed* will, whereunto we do well to take heed. He that walks contrary thereto, the Lord will visit his iniquity with many stripes. In seeking a helpmate, see it is one that feels an abhorrence at sin, knows the plague of the heart; has a reverence for the character and word of God; a relish for divine things;

not one that merely peels straws, and splits hairs in divinity ; that only has a head well informed : beware here, for this is the one thing needful, the grand essential of your pursuit ; make sure ground here, whatever other qualification is deficient. This shews the folly of hasty marriages ; weigh the matter well, for the devil is always in haste ; make every enquiry into the character of the suitor, and aim to know all you can about him ; hear again the voice of inspiration, "*only in the Lord.*"

Another very desirable thing is, a *oneness* of mind in *views* of truth. When one strictly regards the law as a rule of life, and the other dislikes the mention of it ; the one loves the doctrines of free and sovereign grace, and the other thinks they ought to be *carefully* preached, &c. this, with the devil's help, will create a distance : one will speak light of the other's minister, which will bar up spiritual communion, put a yoke on the mind at the altar of God," &c. as our Lord says, "how can two walk together, except they be *agreed*?"

Another very essential thing is, a *mutual affection* for each other. This is of vital importance. Where attachment is wanted, a married life is a burden. Some marry for money ; others are attracted by beauty, &c. These are good accompaniments, but when these are the chief objects, it is a woful case. "Love beareth all things ; thinketh no evil ;" makes serving a pleasure ; poverty trifling ; presses through difficulty ; is satisfied in its object, &c.

Another excellent qualification necessary to make life comparatively happy is, a *sameness* of disposition. A person light and frothy, united to one that is solid and steady, is a bad fit ; this will not excite an high opinion of each other, nor promote mutual benefit, &c. I would say to the *dependent* sex, see that it is one able to provide for you : to be always drenched in poverty is miserable indeed. And to the other (in these perilous times) see that ye are able to meet the claims of such a relation, lest your life be swallowed up with anxious care. A union founded with these excellent requisites will smooth the rough pathway of care ; will make you fellow helpers of each other's joy ; and, as fellow-heirs of the grace of life, you will travel on to the kingdom in sweetest harmony. Let me once more repeat, it is "*only in the Lord.*" Let me entreat you to read Ezra ix. and x. and Neh. xiii. 23, to the end. Much more might be said, but I close with the apostle's affectionate entreaty, "Be ye not unequally yoked together with unbelievers ; for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Golden Square, London,
Feb. 13, 1829.

C. M.

ORIGINAL ESSAYS.

XLIX.

CHARACTER OF CHRIST, COMPARED TO A FIRE.

WHAT an unspeakable mercy is it to be included in the covenant of grace! We are therein secure from Sinai's terrors, the gnawing pangs of a guilty conscience, the fiery darts of hell, and the malice of ten thousand furies waiting for our destruction. The happy result is peace—peace which surpasseth understanding.

In no age has the Redeemer of sinners left himself without witness, in whose minds the Holy Ghost has diffused abroad the lustre of supernatural light, whereby they discover the immense grandeur and dignity of their Lord, so as to excite their highest admiration of his endless perfections, to inspire their devotion to him, and to beget the deepest humility of soul. Superior—ininitely so, to the full dawn of human intelligence, is this illumination, which, while it heightens and adorns, rises immeasurably above the soar of finite understandings. If Jesus be not the centre of attraction, if he is not the magnet which attracts the soul, and animates and cheers her powers, it is obvious that such cannot know their need of him, be conversant with their wants, or possess a due estimate of his suitability to their case, nor of his all-sufficient fulness of grace to supply them. But, where sin is felt, and the Redeemer's grace is known, Jesus must, and will be supremely precious to the soul; and none but him will satisfy the desires produced within, which, like "a well of water," will ever be springing up unto everlasting life. Happy, past expression, is the man in such a case!

The character of Christ, which is represented to our attention by fire, is of double interpretation. He consumes the wicked by his judgments, and shuts up the finally impenitent in unquenchable fire; but he purifies his children by fiery dispensations, in loving kindness, by purging away their tin and dross.

He whom the ungodly despise, is a just God and a Saviour: just and righteous is he in all his ways. Inflexibly just in his retributions, and all merciful in his dispensations; he divides his favours, severally, to whom he will, without violating a single principle of perfect rectitude, or tarnishing the splendour of his glory. Let the ungodly remember, that the day is hastening, and is perhaps nearer its dawn than is generally expected, when he will no more be reviled and set at nought by men; for, at his second appearing, it is said, "Behold he cometh in clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." How little do his enemies contemplate this great and terrible day,

which, from present appearances, seems fast approaching, and preparatory to which the nations of the earth shall be shaken, as with a rushing whirlwind. In measure, this has been accomplished; and, even now, the undulating rumbling of subterranean commotions are rolling along in terrific thunders, which will still more increase as they roll, and in the issue terminate all things. But, in vain do holy men exhort, in vain do they admonish the ungodly, all their labour is returned with invective, and if they are ever listened to, it is to heap on them ridicule and scorn.

The events recorded in sacred and profane history, though admitted facts, produce nothing more than human credibility. The very raising up of the Persian, Grecian, and Roman monarchies, together with their subjugation and overthrow, all of which in turn were ministrations of the glory of God in the person of his Son—these wrought no spiritual impressions on the benighted minds of those who were the engines of this mighty work, for even while their footsteps were marked on the wreck of splendid desolations, so dark are their minds, and so lost to the truths of spiritual prophecies—nay, so totally insensible are they of the cause, design, and end of these spoliations, that, while walking on the burning ashes of ruined empires, they forget the very end of their existence, and are satisfied with the mere transient honours achieved by the battle-axe and spear, regardless of a more exalted or dignified bliss.

To advert to later periods—events which come immediately under our own cognizance—events which must have rung a din peal within the conscience of the gayest auditor; for who can have read of the majesty of God displayed in shaking whole provinces manacled and chained by the iron fetters of the papal monarch, who breathes forth a melancholy existence across the huge Atlantic Ocean, and by the power of his almighty arm opening up wide chasms in the earth, and swallowing up whole communities within her labyrinthian gulph. Surely if any external catastrophe tended to rouse the mind from its torpor, and create spiritual alarm for personal safety, so afflicting an event as this must be highly productive of that end; but we have it on indubitable record that true spiritual life is not the offspring of human power, but of God. Every terrific vision, every fearful reality will fail of producing a change of mind from evil to good. The sun, by refusing the lucid transmission of his beams, may gather in the horizon the darkness of midnight gloom; the moon may assume the appearance of blood; but these omens will only affright into slavish obedience, and a concatenation of horrors past human conception can but produce torment, till divine light shine into the mind to chase away the clouds of Egyptian night. The extreme anguish of irremediable woe, and whatever may constitute suffering intolerable, and even the infliction of infernal torments would utterly fail in producing on the carnal mind a salutary and saving change.

In the contemplation of the Redeemer, it should be remembered that the character he sustains to his children is essentially love. Some

of his little ones are often afflicted with dismay on a review of his greatness and holiness as contrasted with their demerit, but then they do not entertain right apprehensions of his character; they view him abstractedly, without fully comprehending the nature and extent of his mediatorial work. A consistent glimpse of Jehovah is only derivable through the medium of the propitiatory sacrifice of Jesus, and an acceptable approach to his footstool can only be obtained through faith in this constituted way. From the darkness and confusion which in the primitive stages of his experience often prevail, the mind becomes bewildered; and in seeking for rest and peace the young convert supplicates for mercy with his eye more directed to his own demerit than to the Redeemer's grace; and he labours to obtain the blessing he requires in a way opposed to its appointed source, and hence results a continuation of his misery, and weight to his sorrow.

God out of Christ is indeed a consuming fire. Such he has ever been, and will continue to be to the relentless impenitent, to endless duration. He will utterly consume with the breath of his mouth, as in a fiery furnace, the wood, hay, and stubble of the ungodly, to which their deeds are fitly compared. Their penances and duties, alms-deeds and charities, benefactions and liberalities, which are performed from mistaken principles, and are solely intended to embalm their memory in the esteem of men, these are vain oblations, which Jehovah will consume on his appearing.

But to recur to a more pleasing view of the subject: while the Redeemer, who is compared to a fire from the terrible lustre and awful grandeur of his person as the eternal God of heaven and earth, darts forth the irresistible rays of his omniscient eye, surveying with an all-penetrating glance the inmost recesses of the heart, to the dire confusion and defeat of his enemies, he beholds the purchase of his blood, his beloved children, with the same omniscient eye, but with an inexpressible measure of affection.

How often have the fathomless deeps of his love and wisdom engaged their highest admiration. In this blessed personage, this assemblage of attributes shine in full perfection, and never cease to unfold their consummate blessedness. The wisdom of man borrows its lustre from this center, and is subordinate to it. We admire the skill of the industrious artisan, and wonder at the vastness of his plans; but the glorious plan of salvation outvies them all. If we do not view divine operations through an inverted medium, we shall perceive the boundless nature of the love manifested in his eternal purposes of grace, in the choice of his vessels of mercy in the furnace of affliction, which in the fulfilment of their end produce marks of sonship which cannot be mistaken. The openings up of his providential dispensations have evinced the consummate skill of their divine contriver, who has ordained every trial and its issue so as to produce lasting benefit to his church, and great glory to his name. Well might Watts sing of him,

" Here his whole name appears complete,
 Nor wit can guess, nor reason prove,
 Which of the letters best is writ,
 The power, the wisdom, or the love."

Every motion of the wheels his wisdom has constructed admonishes some new token of this triple blessing. Hence he has ordained a furnace for his people, where he sits to refine and purify them from their dross, and to separate the corruption which overspreads its tinsel on the pure gold of grace. To remove this base alloy is the blessed end of sanctified affliction, which consists in a mortification and subjection of the principles of nature, the curbing their actions, the overthrow of their dominion, and the establishment of the peaceable dominion of grace on the wreck. In this furnace nature undergoes no change; such a conjecture is at variance with truth, and is inconsistent with a belief in its record of the immutability of evil, aptly described by the apostle as essentially evil, evil itself, evil continually.

The heaven-born principle of grace is denominated pure gold, from its derivation, worth, solidity, and freedom from alloy. Beheld in Jesus every saint is absolutely spotless, being newly created in his immaculate image. Every word and action proceeding from the newly created production is perfect in its kind as its source. All the dross which is seen cleaving to their garments is fruit from the Adam stock; these are "things which defile the man," and to purge away this defilement is one grand design of affliction. For this purpose Jesus has established in Zion his furnace, into which every saint is cast "for the trial of his faith" and graces. This is a mercy past comprehension, and it is reserved for eternity to unfold the full blessedness connected with these conflicts. When we can calmly look at the wisdom which ordained crosses as well as our communion enjoyments, we can then say, "he hath done all things well."

And who is so suitable to the believer for the official station of a refiner as the Redeemer, who has passed through flames to take possession of their crown? Let the tried believer consider him in his affliction who was tempted by Satan and his legions, who was buffeted by his foes, who endured the cross and despised the shame; such a reminder may be profitable to check a rising murmur in such seasons, and producing, under sanctified operations, submission to every covenant appointment. Oh! how gladly would the dear children of God escape the rod of affliction if left to their carnal choice and influence: but Jesus loves them too supremely to grant their prayer; and, blessed be his name for ever, he knows well how exactly to time them, and to mete out the very quantity to fulfil his ever gracious purposes. He nicely adjusts the heat and temperature of the furnace accordant with his inscrutable arrangement; and every affliction he sends is only for an appointed time, and the love which devises it lays the afflicted under the deepest and ever growing obligations.

It might have appeared surpassing strange to the Israelites that they should be constrained to wander forty years in a circuitous route.

through a desert land, when they might have reached the desired Canaan by a less tedious march. So of the children of God, their beloved Jesus might speedily convey them home was such a plan connected with his purposes of wisdom. The truth is, the saint's vanity is never more fed, than when he is momentarily left to the gratification of his own carnal propensities; but what miserable contrivances does he devise; his every carnal action becomes an excrescence which must be severed from him, and can only be cut asunder by the fiery ordeal.

The glory of the promises, and the immutable faithfulness and power of Jehovah's arm, as constantly exercised towards his chosen heritage, would lose their end and preciousness could affliction's rod be dispensed with; and there would be no knowledge of the boundless lengths and breadths of sovereign love evinced in deliverance from trials were it possible to be exempted from them; and in such a case, the consolations of the Spirit would indeed be small with them.

But, this is not, it cannot be. The fire of the furnace is ordained for all; for the young convert, who flies for relief from his burden to Sinai's mount, for the more advanced in spiritual discipline, and the aged in Christ. All need welding in the furnace, and none are too mean to be overlooked and left untempered by the Lord of the furnace. Some have domestic troubles to grapple with; others have losses of dear friends by death, and by other means arising out of mutability; some have bereaving dispensations in the family circle, and in their property; while others suffer a shipwreck of spiritual hope, at least all but its faint glimmer, of interest in the Redeemer; while all, more or less, have to mourn under the hidings of their Saviour's reconciling countenance, even though the faith of many is as an anchor to the soul sure and steadfast. All are rendered glorious in their object and termination, under his appointment and superintendence.

The domestic afflictions of good old Jacob were, doubtless, exceedingly trying; but the end of his trial proved that he had a profitable lesson to learn, which no other discipline could effect. He proved, by the issue, that though Joseph was not, and Simeon and Benjamin were not, that, consequently, all these things were *not* against but *for* him. Surely, this must have been a severe tribulation, but it was equally merciful and gracious, and gave occasion for the marvellous exercise of divine faithfulness, in a super-eminent way. Of Abraham also, the pattern of the faithful, he was highly honoured by the Lord in the selection of his peculiar trial of offering up his only son, and its termination. Of Moses also, of Job, and of Daniel, and other worthies, it may be said, they have all passed through the flames of sorrow to the haven of rest. All these have had a great fight of afflictions to combat; and some have left the stage of time in fiery chariots triumphing all their way to glory. The furnace consumed their bondage of corruption, and freed their

captive spirits. These have had afflictions in the family, in their own experience, in the world, and in the church : but there was a "needs be" for these dispensations that in the very hour of their midnight sadness, they might seek the Lord alone, and sit down under the refreshing shade of the tree of life.

The erection of any other banner but redeeming love is a high insult to the ever-blessed Saviour, and will be visited with stripes. Whenever self-sufficiency, self-complacency, and high-minded notions interpose between the sinner and the sinner's friend, it is the harbinger of painful tribulation, and the precursor of benefit in the severation of the incongruous union.

In the garden of grace, the weeds of self-righteousness will be overshooting forth their fibres, and eclipsing the graces of the Spirit ; these must be consumed ; the pure gold must be refined from this baneful portion. There is no spirit so utterly opposed to the genius of the gospel as legal-mindedness ; it is a canker-worm which is incorporated in the very root of our natural constitution, and its influence pervades the whole man, and adds imperfection to the exercise of every holy precept. Jesus beholds them by his omniscient eye, and will consume their influence in the furnace ; or, rather, prevent its predominant and domineering reign, more or less, throughout our pilgrimage. How often has he brought down the proud heart by labour, and softened it by sanctified affliction ; and though the inflictions of his hand, like a furnace seven times heated, have been truly severe, they have only been so in proportion to the end to be answered by them ; and in every case, he has given support under their fiery trials, and enabled his children submissively to bear them.

The Redeemer, being himself the appointer of afflictions, as well as having been subjected to them, in his mediatorial capacity while on earth, has wisely ordained them and their end. The loss of property, of the friendship of those we highly esteemed, of health and spirits, and whatever we have idolized as more precious than rubies, and above all, of the light of Jehovah's reconciling presence, these are furnace trials of great severity. The eye of Jesus is like a flaming fire, and no opposing principle can approach him with impunity ; no garments can endure his flames, but the vesture of his righteousness.

It is a subject of no ordinary blessedness, that there is not a single flame of the furnace into which the redeemed are cast, can consume more than the leaven of corruption. The psalmist has assured the church that before he was afflicted he went astray ; and of the children of God it may be said, they are bent on wandering from his fold after carnal subtleties ; nor can they walk at liberty while the bonds of legality are closely intertwined around them ; it therefore is an unspeakable mercy to be cast into the flames, to be relieved from a yoke so galling. Besides, to the praise of rich grace there is not a single tribulation through which the heirs of salvation pass, but is intimately connected with their benefit, and

in which is not hung pendant some marvellous revelation of the glory of Jehovah in Christ. Every cross which they may have to bear, will heighten the exceeding blessedness of the crown awaiting them, which is an eternal weight of glory.

Are afflictions then, under the regulation of his hand, so truly blessed in their end, though painful to the flesh? What a mercy to be appointed thereunto by him who cannot err! Jesus is a source of immeasurable light, and he illuminates the dreary path of every believer, more or less, through every stage of his experience, by the manifestations of himself; and though he will bring them to the river of death, he will bring them safely through it; and in that trying season, will hang out a lamp of hope to light the darksome valley, and cheer their spirits in the chilling flood. After death, corruption will no more annoy; there will then be no fiery dispensation to consume the influence of evil; for in heaven, even death itself shall have lost its power, and be succeeded by uninterrupted joy and peace for ever.

It is an inconceivable blessing that the Redeemer has marked out every step of the way from the cradle to the tomb. The enemies of Jesus, who perpetrate deeds of darkness, and hurl the thunderbolts of wrath to his chosen heritage, miscalculate in their devices and actions; for while they imagine evil, the very evil they aim at alights on them, and their intended curse is converted into a source of bliss to the humble penitent, and treasures up to their perpetrators wrath against the day of wrath.

Since every dispensation of the Lord is fraught with a blessed burden of infinite love, the bitters of life shall in the accomplishment yield sweets more delightful than honey to the taste, or the finest honey from the honey comb. If the vision tarry, may we wait the Lord's appointed time; it will assuredly speak in the termination, and speak truly, "Jesus hath done all things well."

FRAGMENT.

A Believer is "the light of the world—the salt of the earth—a city set on an hill—a child of God—a friend of God—an heir of God—a joint-heir with Christ—he is a partaker of the divine nature—he is one with Christ, and Christ is one with him—he is espoused and married unto Christ—he is a member of Christ's body—he is bone of Christ's bone, and flesh of Christ's flesh. Christ liveth in him—dwells in his heart—sups with him, and he sups with Christ—the Father, Son, and Spirit (the blessed Trinity in unity) make their abode with him," and condescend to have "fellowship and communion with him—he hath put on Christ—is in Christ—is crucified with Christ—is risen with Christ—is set down in heavenly places with Christ." "Oh! love, passing knowledge. What manner of persons ought we to be, in all holy conversation and godliness?"

REVIEW.

On the Principles of Interpretation, as applied to the Prophecies of Holy Scripture. By John Pye Smith, D.D.

THE above discourse, delivered in the meeting-house in Fetter Lane, in February last, before the monthly association of Congregational Ministers, and published at their request, is founded on Peter's second Epistle, i. 19—21. which the author, has new modelled, either to irradiate it with additional light, or to mould his subject more agreeable to his interpretation. The apostle's citation was sufficiently plain, and needed not this new device. In our opinion, it is establishing a dangerous precedent in cutting and carving the holy oracles for the sake of elucidation; but especially the more so when, in point of fact, there is not, as in this case, observable any ambiguity as to the signification.

We have attentively read this Sermon on this very difficult subject; and with one exception, ("on the design of prophecy,") we are more pleased with the talent displayed, than the subject matter treated of.

Dr. Smith has given the reader, in the compass of sixteen pages, his elucidation, paraphrase, necessity of having fixed principles for the interpretation of prophecy, nature, and definition of prophecy, and obviated some misapprehensions on the subject; and an historical sketch of the hebrew inspired prophets; the remainder of the volume, of seventy-three pages, contains *rules* for the interpretation of prophecy, which he alleges, in his text, as not being of *self* interpretation.

We have had occasion, at the conclusion of our labours (and, we confess, it has been a tax on our time and inclination, to peruse the volume) to repeat the same objections to his work, as we have had too often cause to do to others from similar pens, that we discover no allusions whatever to the necessity of the divine illumination of the Holy Ghost, who can alone instruct to profit, whose province it is alone to enlighten the mind, by taking of the things of God, whether propheticall allusions or otherwise, and to shew them unto us.

To facilitate and more effectually to unfold the problems of science to mathematical demonstration, rules are essentially requisite; but, in spiritual subjects, though we would not proscribe rules entirely, as *means* to inform the mind and direct to the study, we would at all times make them subordinate, and never act so insultingly to the Holy Ghost, as to neglect a most urgent appeal to the mind of the absolute necessity of his divine inspirations and teachings, as indispensable to a right apprehension of this, and every subject recorded in holy writ.

We might, perhaps, be chargeable with a violation of the rules of christian charity, were we to say, that such an omission (by a

professed master in Israel too) on such a subject, is a lamentable proof of great inexperience in the best of all tuition ; we will, however, say, that his omission is totally unwarrantable, and merits faithful reprehension.

So dark and so mysterious a veil is drawn over the prophetic part of the divine volume, that its scope and tendency is not so easy to unravel, as the learned Doctor apparently conceives. Many predictions have been blessedly explained in their accomplishment, it is true ; and in their execution, excited in the believer the utmost bound of holy admiration, joy, and praise to the ever blessed Jehovah, in watching over their individual welfare ; but much remains unfolded, and cannot be comprehended until its termination.

Most truly is all prophecy given by inspiration of the Holy Ghost ; all points to Christ as its sum and substance ; of him Moses and the prophets wrote. As the events which they declared became fulfilled, they brought with them a rich discovery that Jesus alone was the very substance prophesied of. Other prophecies which remain for the present concealed in darkness, are among " the deep things of God," which cannot be sounded by any human lines however well constructed, and ought not to be attempted, since the very attempt must fail, and in the failure discover its folly, with the vanity and ignorance which urged them to the work. No ; that which is an eclipse to our mortal vision remains in blessed obscurity, and serves but to awaken the faith and patience of the saint, under the sanctified operations of the same Holy Spirit, to a submissive waiting until the appointed period of fulfilment, when the vision shall no longer tarry.

When we contemplate the indignity offered to this blessed person in the Godhead (the Holy Ghost) by obtruding the precepts of human teaching as duties to the attainment of knowledge on the subject of prophecy, which, in its vast boundary comprehends the glories of God in Christ ; the unsearchable treasures of his grace ; and the grand subject of redeeming love ; all of which can only be understood through the divine discoveries of this adorable Spirit : and when we take into the account the harmony of sentiment existing in this great association of divines to whom this sermon was preached, and of others throughout the empire, who breathe with our author a unison of faith and sentiment, we tremble for our fate. The Holy Ghost will not continue long to be thus degraded : he will not long forbear the execution of his displeasure. He is exceedingly jealous of his honour, and of the maintenance of the splendid glories of the cross. And as it is by his immediate influence and work that God is exalted in the person of his Son, we may rest assured that he will ere long produce a tremulous shaking, which must be productive of the overthrow of some, and the separation and refinement of his church from the Moabites which infest the land, and in some cases cause his real disciples to transgress, though the utmost pain attends the severating stroke. We wish the writer of this treatise may receive the admonition as it is intended, and timely retrace his steps.

Serious Essays on the Truths of the Glorious Gospel, and the various Branches of Vital Experience, for the use of true Christians. By John Ryland, D. D. The Third Edition, Revised, with Preface and Notes, by J. A. Jones, Minister of the Gospel, Brentford.

THE introduction of this volume, and its perusal, have renewed the sensations of pain which have frequently pervaded our mind, when we have contemplated, in great geniuses, the weakness of human nature, overcome by the obnoxious influence of pestilential errors, which philosophical reasonings and vain disquisitions have artfully intruded in the church.

It has been held, by that class of heterogenous divines who are thickly laden with the laurels of popular applause, as an incontrovertible axiom, that when high-talented men have relinquished the principles they once espoused and strenuously defended, there must, of necessity, be something defective in them to produce such a renunciation: we are, however, by no means prepared invariably to admit this proposition. Yet, while we are constrained to admire the grace of God in producing, by the increased dissemination of light in the mind, the gradation from twilight to the more open dawn of mental understanding of the sublime mysteries of the cross, and the establishment of a full assurance of faith in the immortal truths accompanying our salvation, urging its recipient to a glorious and successful vindication of Zion's immortal privileges, we have still to acknowledge, that our joys on this subject have often been impeded when we have noted the opposite result, in aberration from orthodox opinions to the lowest grade of arminian legality. We assign the exciting causes of these charges, in the one case, to the blessed progress of divine illumination; and, in the other, not to a defect in the correctness and value of the principles themselves, but to the prevalence and dominion of other principles at variance with their tendency, even to *vain-confidence* and pride, which are causes far remote.

The author of this unique edition has certainly entailed a debt of gratitude on those who love to hear of Jesus, and him crucified, amidst the darksome shadows of the night. He has, in great candour, put his readers in honourable possession of the facts relative to the latent departure of his friend from the maintenance of those blessed doctrinal truths, which he once with so much creditable zeal defended; and has stated that, the cause of this contamination originated in his listening, with too much confidence, to the carnal reasonings of others, rather than to the unerring voice of truth. In his example, successors have an illustration of the imminent danger of standing on a pyramid, whose base is founded on the sandy ground of subtle reason only. Let those who may feel disposed to condemn him, take heed to their own steps, and remember that, the same motives that forbid the christian from seeking arguments from sceptical orations, the more effectually, as they suppose, to furnish weapons in the cause of truth; do, in their measure, point out the danger of toying with other edge tools, which, even in the most skilful hands, have inflicted uncommon mischief.

We have felt it necessary to make these allusions, preparatory to our commendation of the work before us, that the darkening veil of prejudice may be withdrawn from the mind, which might, otherwise, present an impediment to an advantageous perusal.

These Essays are well designed as companions to the humble and tried believer in Jesus: they are, in themselves, a fund of rich experience, full of precious doctrines; and, like a ship bound for some happy port, they convey to the mind a casket replete with the treasures of covenant love and mercy, in which is contained, in splendid profusion, things new and old; costly viands; solid gems; and fruits laid up in store, to feast and refresh the weary traveller homeward. We truly hope that others may participate of the blessing we have enjoyed from its contents.

We regret that the length of these delightful Essays will prevent us giving the reader more than a faint specimen of their savoury import. The following may invite him.

THE LOVE OF CHRIST CELEBRATED.

ALL love, my dearest Lord, art Thou,*

Yea, in the abstract, love;

Thy love display'd unto me now,

Thus makes my lips to move.

This love, this precious love of thine,

Now makes me silence break;

For 'tis more sweet than spiced wine,

'Twill make e'en sleepers speak!

Cant. vii. 9.

Discoveries of it, O impart;

Unstop the sealed spring:

Then my dull tongue and frozen heart,

Shall live, and love, and sing.

I'll sing thine everlasting love,

Which no beginning knew;

Free love! (for nothing did Thee move

Without thyself thereto.)

No seen or foreseen goodness could

This wondrous love procure:

My Lord did love because he would,

Else I'd been left I'm sure.

His love's unmixed; in Him no wrath

T'wards his elect can be:

My God abhorreth casting off,

He loves eternally.

His precious love exceeds all price,

All worlds could buy it not:

I'll sing this love as long as voice

Or being I have got.

* "And to know the love of Christ which passeth knowledge," Eph. iii. 19. Christ, the fountain of love, who is love in the abstract, is here addressed, and unto him it is declared,

"This love, this precious love of thine,
Now makes me silence break."

Here is a singing of His everlasting, free, wondrous, unmixed, precious love—a love exceeding all price—a love

"All worlds could buy it not."

It will yield us no surprize if the multitude of professors cashier this performance as a superfluous production ; but, while it will be a forbidden guest to the many, on account of its purity of doctrine, and simple adornings, there are some who will unite with us, and its author, in blessing the covenant Head of Israel for its sublime and savoury import. By the one party it will be denounced as not very creditable to the Doctor's original or mature talent, and dangerous in its creed ; but, by those who prefer, at all times, the kernel to the shell, it will be retained in their library, as a sacred compendium of experimental and doctrinal truths ; in which it will not, for any great length of time, remain without perusing.

The Trial of Spirits, or Papistical Heresy Detected, and Romish Priestcraft Sifted to the Bottom, in a Sermon Preached by the Rev. S. Lane. Second Edition.

It is astonishing, even from the best intentions how much a good cause may be injured by bad pleading, and how opposed indiscreet language, the offspring of untampered zeal of the birth of yesterday, is to the end the propagator aims at. In no case can the latter course be justified, while, on the contrary, much has been gained by opposite treatment. Courtesy has softened down the rage of many an enemy, while terms of contempt and ridicule have exasperated him to madness.

In every combat with a foe, especially if he be a formidable one, whose every movement is effected under subterraneous passages of well-conceived artifice, the minutest attention should be paid to the weapons used, either in the attack, or acting on the defensive, lest such weapons become blunted at the onset, and recoil upon himself, to the obvious disadvantage of the cause he designs to support and has undertaken to vindicate.

The Rev. Gentleman, the writer of this Sermon, has thrown down the gauntlet of contention in defence of the protestant faith ; or, rather, he has written an exposé of the catholic delusion ; which, in compliance with the wishes of his friends, he has published. He has commenced his work with an address to those who hold the catholic faith. With the sentiments contained in that address, which is a faithful appeal to their consciences, and developes the real objects they wish, by every artful contrivance to obtain, we cordially concur ; but are by no means sanguine as to the beneficial effects which may result from his epistle, from those who willingly close their eyes to truth, and are deaf to every natural and physical remonstrance.

If arguments, the most eloquent and convincing, drawn from historical records, subtracted from the unerring pages of the inspired volume, and deduced from circumstantial evidence around us, and these uttered with all the emphasis, native fire and genii, which evince the deep interest with which the orator is imbued ; if these fail in chasing away the dark clouds from the minds of an infatuated people, what shall we say of an attempt which is comparatively deficient of such materials ? We make these remarks from the language in

which the author has expressed his opinions of his antagonists and their doctrines. Were such epithets really needed in defence of his cause, we could tolerate them; but as they obviously are not, we regret that they are inserted; and also several other parts which would offend the modest reader.

The sermon in question, is founded on 1 John iv. 1. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." He notices, *first*, the persons addressed—the subjects of divine grace; and by whom they were addressed—by each divine person in the Godhead, in their official characters. *Secondly*, the exhortation given them—which includes eight different views. And, lastly, the reason assigned; "Because many false prophets are gone out into the world;" the chief of whom he considers to be the pope of Rome.

It is a blessed privilege to be left free in the exercise of our own judgments, when they do not overstep rational bounds, and are not injurious to our fellow men; the moment such wholesome restraints are violated, by counter marches in an opposite course, that moment they should be fettered. In other words, we would not give a sharp instrument into the hands of an assassin. But, dear to our hearts as the protestant cause is, we cannot cherish an attempt to uphold it by any means, however unconstitutional. The most ample opportunities have been furnished us for the expression of our dissent to the agitated measures. With those acts, our duty terminates; or we have no further appeal against them; but rather, it is now our duty and privilege to "stand still, and see the salvation of God." The decree has been sealed, and executed. The vein of prophecy is now, in its measure, fulfilled: we cannot postpone its accomplishment. To us, we confess, the passing of the act, admitting catholics to power, from which for ages they have been wisely precluded, was as the deep-toned knell, which proclaimed in the very centre of our souls, the departure of our long abused blessings. It is some consolation to our fainting spirits that, we have been enabled to raise our dissent from the measures; and are, in that point of view, free from the awful responsibility which an advocacy of them involves; which, if they do not affect us, will assuredly operate to the discomfiture and persecution of our children.

It will be well to remember, that as a professing church we have much cause for deep humility. With all lowliness of mind would we acknowledge our manifold backslidings; bow to the dispensations of a covenant Jehovah, remembering that he has all hearts at his disposal, and will so rule and over-rule every event, that the bitter shall become sweet; and that which has been sweet to our carnal appetites will become bitter, and must be relinquished. We leave the subject with him, fully assured that "he that hath done all things well," will continue to do all things well. We may yet live to see a separation of the precious from the vile, and a more evident love for the sacred truths of the gospel of our salvation. God grant we may, and that speedily, for how can two walk together unless they be agreed?

POETRY.

A POEM, COMPOSED IN AFFLICTION.

O how the thought delights the soul,
 Redeem'd from Satan's dire controul,
 And cleans'd with Jesu's blood;
 That, thus from sin and death made
 free,

He may, in Christ, shout victory,
 And triumph in his God!

And art thou safe, O soul of mine?
 Art thou in Christ, through grace di-
 vine?

Hast thou the proof within?
 Thanks to my God! the stream of
 love

Has reach'd my heart from his above,
 And borne away my sin!

In Christ! O how the blissful thought
 Buoy up the hope his love hath
 wrought,

'Midst change, and grief, and woe!
 Were crowns and empires mine to-
 day,

I'd freely give the whole away,
 For Christ!—I'd all forego!

Ere time began the church was
 bless'd,

For her Jehovah love possess'd
 From vast eternity!

Redemption, calling, pardon, peace,
 Are streams which flow from ancient
 grace,

Unmerited and free!

Go, trace salvation from its source;
 From God it flows—mark well its
 course—

The whole his love sets forth!
 Love brought the Saviour from the
 skies;

Love quickens, keeps, and glorifies,
 And who can speak its worth?

Could blades of grass, and leaves of
 trees,

And ev'ry wave, and ev'ry breeze,
 Ten thousand tongues employ;

Could suns, and moons, and stars
 essay

To warble out the glorious lay,
 In universal joy:—

E'en were they join'd with heav'nly
 choirs,

In notes attun'd to golden lyres,
 The whole would try in vain!

Not winds, nor skies, nor earth, nor
 sea,

With heav'n's bright hosts in har-
 mony,

Could reach the boundless strain!

O then, may I! so weak, so frail,
 Attempt that song, which all must
 fail

To sing in worthy lays?

Our gracious God does not despise

The lisping voice, and lowly cries,
 Which babes and sucklings raise!

I'll sing—in Christ!—I've nought to
 fear,

If pierced at once with death's dread
 spear—

'Tis dipt in blood divine!

His aspect may the guilty soul

With terrors and despair appal;

But life, through death, is mine!

What, though a sudden blast descend,

And all the bands of nature rend,

Swift as with forked fire?

I take my flight from sin's abode,

A moment brings me to my God,

My soul's supreme desire!

Then watch, my soul, thy Lord will
 come,

And in his arms convey thee home!

Watch thou, and praise, and pray!

With well-trimm'd lamp, and burning
 light,

Wait for thy Lord!—Earth's passing
 night

Will bring thee endless day!

JAMES JACKS.

Nottingham.

THE
Spiritual Magazine;
OR,
SAINTS' TREASURY.

"There are Three that bear record in heaven ; the FATHER, the WORD, and the HOLY GHOST : and these Three are One." 1 John v. 7.

Earnestly contend for the faith which was once delivered unto the saints."

Jude 3.

JULY, 1829.

(For the Spiritual Magazine.)

A WORD OF INSTRUCTION ON FOUR VERSES IN THE
XLIId. OF ISAIAH.

BY THE LATE REV. SAMUEL EYLES PIERCE.

Verse 5. "*Thus saith God the Lord, he that created the heavens and stretched them out ; he that spread forth the earth, and that which cometh out of it ; he that giveth breath unto the people upon it, and spirit to them that walk therein.*"

The creation of the heavens, the stretching them out, is a visible proof and display of Jehovah's eternal power and Godhead. The immensity of space in which, what we call the starry heavens are, exceeds the utmost stretch of thought. The immense distance (says one) of the fixed stars from our earth, and from each other, is of all considerations the most proper for raising our ideas of the works of God ; and, I add, of giving us an idea of his almighty power, put forth in the creation of the universe.

For, notwithstanding the earth's orbit, or path round the sun, which is at least one hundred and ninety millions of miles in diameter ; the distance of a fixed star is not sensibly affected by it ; so that the star does not appear any nearer to us, when the earth is in that part of its orbit nearest the star, than it seemed to be when the earth was at the most distant part of it, or, one hundred and ninety millions of miles farther from the same star. The star nearest us, and, consequently, the largest in appearance, is the Dog-star, or Sirius. Modern discoveries make it probable that each of the

VOL. VI.—No. 63.

E

fixed stars has planets and comets, revolving round it, as our sun has the earth and other planets revolving round *him*. Now the Dog-star appears to be twenty-seven thousand times less than the sun, and as the distance of the stars must be greater in proportion as they seem less, mathematicians have computed the distance of Sirius from us, to be two billions, and two hundred thousand millions of miles. A ray of light, though its motion is so quick, as to be commonly thought instantaneous, takes up more time in travelling from the stars to us, than we do in making a West India voyage. A sound would not arrive to us from thence in fifty thousand years, which, next to light, is considered as the quickest body we are acquainted with. And a cannon ball flying at the rate of four hundred and eighty miles an hour, would not reach us in seven hundred thousand years. The stars which are nearest us, seem largest, and are therefore called stars of the first magnitude. Those of the second magnitude appear less, being at a greater distance. And so proceeding on to the sixth magnitude, which includes all the fixed stars that are visible without a telescope. As to their number, though in a clear winter's night, without moonshine, they seem to be innumerable, (which is owing to their strong sparkling, and our looking at them in a confused manner), yet, when the whole firmament is divided, as it has been done by the ancients, into signs and constellations, the number that can at any time be seen with the naked eye, is not above a thousand. Since the invention of telescopes, indeed, the number of the fixed stars has been justly considered as immense; because the greater perfection we arrive at in our glasses, the more stars always appear to us.

Mr. Flamstead, late royal astronomer, at Greenwich, has given us a catalogue of about three thousand stars; these are called telescopic stars, from their being invisible without the assistance of a telescope. Doctor Herschel, to whose ingenuity and assiduity the astronomical world is so much indebted, has evinced what great discoveries may be made by improvements of observation. In speaking here of his discoveries, I shall use the words of M. de la Lande: "In passing rapidly over the heavens with his new telescope, the universe increased under his eye; forty-four thousand stars appeared, seen in the space of a few degrees, seemed to indicate that there were seventy-five millions in the heavens. But what are all these, when compared with those that fill the whole expanse, the boundless fields of æther? Indeed, the immensity of the universe must contain such numbers as would exceed the stretch of human imagination; for who can say how far the universe extends, or point out those limits where the Creator stayed his rapid wheels, or where he fixed the golden compasses?" Well may Jehovah proclaim his Godhead thus, saying, in order to quicken out attention to the subject before us, "*Thus saith God the Lord, he that created the heavens, and stretched them out.*"

Instead of one sun and one world only in the universe, as the unskilful in astronomy may imagine, that science discovers to us

such an inconceivable number of suns, systems, and worlds, dispersed through boundless space, that if our sun, and all the planets, moons, and comets belonging to it were annihilated, they would be no more missed by an eye that could take in the whole creation of God, than a grain of sand from the sea shore; the space they possess being comparatively so small, that it would be scarcely a sensible blank in the universe. Although the Georgium Sidus, the outermost of our planets, revolves about the sun in an orbit ten thousand eight hundred and thirty millions of miles in circumference, and some of our comets make excursions of upwards of ten thousand million of miles beyond the orbit of the Georgium Sidus; yet at that amazing distance, they are incomparably nearer to the sun than to any of the stars; as is evident from their keeping clear of the attracting power of all the stars, and returning periodically by virtue of the sun's attraction. Sir Isaac Newton computed the heat of the comet that appeared in the year 1680, when nearest the sun, to be two thousand times hotter than red hot iron; and that being thus heated, it must retain its heat till it come round again, although its period should be more than twenty thousand years; and it is computed to be only five hundred and seventy-five. This is the most remarkable of all the comets. This comet, at its greatest distance from the centre of the sun, is about four hundred and ninety thousand miles; being less than one part of the sun's semidiameter from his surface. In that part of its orbit which is nearest the sun, it flies with the amazing velocity of eight hundred and eighty thousand miles in an hour; and the sun, as seen from it, must appear one hundred degrees in breadth, consequently, forty thousand times as large as he appears to us. When it appeared in 1680, from its nearness to our earth, it alarmed the inhabitants of our globe. It continued visible from November the 3rd to March the 9th.—(*Guthrie's Geographical Grammar.*)

Well might the psalmist say, "*The heavens declare the glory of God, and the firmament sheweth his handy work.*" That which is styled our system, including our own world, with the planets, satellites, and comets which surround it, and of which our own sun is the centre, may well demand our attention, and fill us with the most profound admiration, concerning the majesty, eternity, immensity, and self-existence of the Lord God, who is the Creator of them. They are standing monuments of his almighty power, infinite wisdom, and boundless goodness.

Astronomers tell us, that in this magnificent fabric of the heavens there is a system, or bright order of stars, the nearest of any others to us, which form a vast circuit one within another, like so many rings or circles; and that these are in continual motion round the sun, which is in the centre or middle of the whole. They name them thus: Mercury, Venus, the Earth, Mars, Jupiter, Saturn, and the Georgium Sidus. These have their satellites. Saturn, has seven; Jupiter, four; the Earth, one; and the Georgium Sidus, six. And it is computed there are twenty-one comets belong to this system.

These stars are named planets, to distinguish them from what is styled fixed stars. The sun which gives light to all the planets, satellites, and comets, the body of it is said to be one million times greater than that of this earth on which we dwell. It is the natural and visible symbol of Christ. He is to his church what the sun is to our system—the centre of rest and glory. He is the fountain of life, light, and glory. As the sun is the centre of the planetary and cometary orbs, so is Christ to his church, and every individual member thereof.

Jehovah proclaims his Godhead, further, saying, "*He that spread forth the earth, and that which cometh out of it.*" The earth on which we dwell is a planet, or globe, which those skilled in geography tell us, turns on its axis, and is poised by its own weight. The wisdom of Jehovah is most illustriously displayed in its formation, shape, parts, and furniture. There is such a just equipoise of the whole globe, that the northern balanceth the southern ocean; the Atlantic the Pacific sea; the American dry land is a counterpoise to the European, Asiatic, and African. The circumference of our world is twenty-five thousand miles; its diameter, seven thousand nine hundred and fifty-seven miles and three quarters. The superficies one hundred and ninety-eight million, nine hundred and forty-four thousand, two hundred and six square miles. The solidity of it, two hundred and sixty-three thousand, nine hundred and thirty millions of cubic miles. All the seas, and unknown parts of the earth, by a measure of the best maps, contain one hundred and sixty millions, five hundred and twenty-two thousand and twenty-six square miles. The inhabited parts, thirty-eight millions, nine hundred and twenty-two thousand, one hundred and eighty. Of which, Europe contains, four millions, four hundred and fifty-six thousand and sixty-five; Asia, ten millions, seven hundred and sixty-eight thousand, eight hundred and twenty-three; Africa, nine millions, six hundred and fifty-four thousand, eight hundred and seven; and America, fourteen millions, one hundred and ten thousand, eight hundred and seventy-four.

"*The Lord God, who created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it,* adds, as a farther display of his infinite nature and self-existence, "*he that giveth breath unto the people upon it, and spirit to them that walk therein.*" The number of inhabitants computed at present to be in the known world, at a medium taken from the best calculations, are, about nine hundred and fifty-three millions. Europe, contains one hundred and fifty-three millions; Asia, five hundred millions; Africa, one hundred and fifty millions; and America, one hundred and fifty millions. Total, nine hundred and fifty-three millions. The Lord God knows each and every individual. He apprehends them personally and distinctly. He sustains and feeds them: yea, "*he giveth food to all flesh, for his mercy endureth for ever.*" All which are amazing displays of his essential omnipotence, omni-

science, and omnipresence : as are the daily vicissitudes of day and night, summer and winter, spring and autumn.

Our terraqueous globe on which we dwell, is poised by its own weight, and turns round as a wheel on its axis ; and beside the small motion of it which causes the precession of the equinoxes, it has two great ones, viz. the one by which it turns round its own axis, in the space of twenty-four hours, or nearly, and thereby causing the continual succession of day and night ; and the other, in an absolute motion of its whole mass in a large orbit round the sun, in the space of three hundred and sixty-five days, six hours, constituting the year ; having that luminary for its centre in such a manner, that the axis always keeps parallel, inclined in the same angle to its path, and by that means causing the vicissitudes of seasons, spring, summer, autumn, and winter. All which is stupendously great and wonderful. This glorious fabric, with all its contents and inhabitants, is perfectly known to Jehovah. And when he stretched out the vast expanse of the universe, and gave being to our globe, and birth to time, he had in view the God-man. In the intuitive knowledge of him, he made all things ; and was pleased with the prospect of bringing in his first-begotten into the world, and commanding all his elect angels to worship him. Hence it is, he introduces the solemn contract between himself and the glorious Mediator, with an account of the display of his eternal power in the creation of heaven, earth, and man on it ; to shew he could rest in none of these acts and works of his, but as he viewed them all in the person of his co-equal Son, who was to be incarnate ; and as he considered them all, as created on purpose to illustrate and increase his glorious praise.

Verse 6. "*I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.*" These words, which follow the solemn preface, in which the Lord God proclaims his absolute sovereignty over the whole creation, visible and invisible, which whilst it gives full proof of his eternal power and Godhead, yet when compared to his immensity, is less than nothing and vanity, are an address of the Father to the Son.

Jehovah the Father speaks to Jehovah the Son, as invested with and sustaining the office and character of Mediator ; and are a record and memorial of their covenant transactions, and the great and grand manifesto thereof. So that the foregoing preface which is introductory to them, calls for and requires, our utmost confidence in the eternal covenant acts and transactions of the co-essential Three. And were also designed by the eternal Father as a ground of confidence, given by way of promise to the Mediator himself, that he should be upheld when the sins of all the elect should meet on him—when the curses of the broken law should be inflicted on him—when the furies of death and hell should surround him ; he would then need all the support promised, and the Father would not fail to stand by and defend

him, and bring him off victorious. "Thus saith God the Lord, he that created the heavens and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I, the Lord, have called thee in righteousness"—to work out and to bring in an everlasting righteousness—to bear the iniquities of my people—to sustain the utmost weight of my wrath due to the transgressions of mine elect. "And I will hold thine hand and will keep thee," when all my vengeance due to sin shall break forth and be executed on thee. "And will give thee for a covenant of my people." In thee I will shine forth on my church, in all the meridian splendour of my love. I will bestow thee, my co-equal and co-essential Son, on my people, as the greatest expression of my love to them. I will give thee to become man, that thou mayest fulfil all my will, expressed and notified in those covenant acts which have been counselled and consented unto between us. Thou shalt be as their covenant head, and fulfiller of every part of the covenant transaction on their behalf. I will give thee with all the blessings of my love, and with all the benefits of thy free, full, complete and eternal salvation, to elect jews and gentiles. To be a light, teacher, purifier, guide, and Saviour to them. Thus the grace of the covenant is opened, and the office of Christ set forth; which is further enlarged on in the following words.

Verse 7. "*To open blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.*" As the great work which this divine Mediator was to perform in our nature, and in our world, was expressed by Jehovah the Father, "in giving Him to be a covenant for the people;" who by his obedience was to magnify the broken law, and by being made sin and a curse, was hereby to remove all the sins of his people out of the sight of law and justice, and from before the Lord for ever; so what he was to do in the souls of his people, whom he was to redeem by his most precious blood-shedding, is here most fully expressed and described. He was to open the eyes of the mind, which were shut by sin, and fast closed through it ever since the fall of the first man. He was to bring sinners, who were born, dead to God, and blind to spiritual things—who were in the prison-house under the power of sin and the devil, fast bound and fettered with the guilt, pollution, influence and strength of their sins and personal crimes, "out of prison;" and such of them too, as were sitting in darkness and the shadow of death, "out of the prison-house!" This was to be, and this is, the glorious work of our incarnate God-Jesus. His ability to perform it, his love in executing it, his mercy displayed on such wretched objects, and his power put forth in their souls to produce these wonderful effects, will perpetuate his name and praise throughout all time, yea, even in and to the ages of eternity.

Thus we may clearly see, all which was to be done for us, and all which was to be wrought in us, springs from the grace of the ever-

lasting covenant, from the free favour of the Three in Jehovah ; and was engaged to be performed for us, and produced in us, by the glorious surety of this everlasting covenant, Christ Jesus.

The Father having thus sent his co-equal Son before us, with his love to him, delight in him, his call of him, his divine covenant transactions and covenant engagements with him ; with an account of fitting and furnishing him with the gift of the Holy Ghost, to fill this divine Mediator with grace, that he might perform the glorious work of mediation to the everlasting honour of him who sent him ; closes with a solemn declaration of his immense and incomprehensible essence. And which is done to set the crown of crowns on the head of Jesus, the ever-blessed Messiah, the Lamb slain from the foundation of the world, the alone Mediator.

Verse 8. "*I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images.*" The word, LORD, or JEHOVAH, is expressive of the incommunicable nature of the Godhead. It is declarative of the self-existence, immensity, omniscience, omnipresence, omnipotence of God ; which exceeds, and will for ever exceed, the utmost conception of all his intellectual creatures. The whole universe, with all contained in it, is but as the drop of a bucket to the boundless ocean, or, as a single grain of sand to the whole creation of God ; yea, less, infinitely less than this idea can possibly convey to our minds, when all in the whole, and throughout the whole universe, is viewed by Jehovah as compared with his own being, life, self-existence, blessedness, perfections, and infinity. He, as Jehovah, claims in the scripture before us, the entire right, rule, and sovereignty over all the whole empire of created nature, as his own incommunicable prerogative. He informs us, that "he delighteth in mercy." That he hath raised up a glorious Mediator, beloved, called, chosen, and qualified by him to his work and office. And declares him worthy to wear the crown, and sole royalty due to him in his office-character and capacity. He being one essentially in the unity of the self-existing essence, with himself and Spirit. "I am Jehovah," saith the God and Father of our Lord Jesus Christ, "that is my name : and my glory will I not give to another." None shall sustain the office of being the head of the whole election of grace ; of manifesting forth all my love to them ; of being the foundation, center, corner-stone, beauty and lustre of the whole creation : of being the medium of union and communion, between me and mine elect ; of being the mediator of reconciliation ; of wearing the honour and glory of being the Saviour of sinners, the conqueror of sin, Satan, the world, death, and hell—but the God-man, who is my fellow, he, and he alone, shall wear the glory of the mediatory office. "My glory will I not give to another, neither my praise to graven images."

May the Lord the Spirit raise in our minds the most exalted ideas and conceptions of the person, work, office, mediation, love, mercy, and fulness of the God-man, Christ Jesus. As he is the Father's

ALL, O ! that he may be our all. As God had him in view when he made the world, may our views of him raise up our hearts and affections above the world. Amen. Even so be it, O Lord. Amen and Amen.

(For the Spiritual Magazine.)

RESIGNATION.

How refined and superior is that system of philosophy taught by Jesus Christ, when contrasted with that of the most accomplished sages of antiquity ! What they recommended, *He* practised, yea, and infinitely more. That resignation upon which they dwelt with so much rapture, is far exceeded by those who live under his influence, and enjoy his instruction, who alone can teach to profit. Oh ! what are the doctrines and fine-spun sophisms of Zeno, Seneca, or Epictetus, when once compared with the "gracious words" which fell from his lips who is designated most emphatically, "the only wise God our Saviour !" Come then, O ye who wish to tread the ways of wisdom, and study that system of which Jesus is the teacher : come, and regulate all your actions by his precepts, and let your lives be conformed to his.

Do we speak of christian resignation ? and *what* is this feeling ? Not that indifference so strongly advocated by those who in ancient times inscribed and dedicated their altars to "the unknown God ;" not that insensibility the followers of Zeno so passionately admired and cherished ; but that uncomplaining submission, that ardent love, and that divine faith, produced and nourished in the heart of the true believer, by the efficient agency of the Holy Ghost. This leaves every merely human feeling far behind, raises the soul above the influence of worldly sorrows, and enables those who are under its benign influence to adopt as their own, the language of the bereaved and impoverished patriarch, "the Lord gave, and the Lord hath taken away, blessed be the name of the Lord !"

This resignation to the arrangements of the divine will is *supernatural*. It is a plant that grows not in the garden of nature. Worlds cannot purchase it, and devils cannot altogether remove it. Observe yonder suffering individual : once in a situation of great prosperity he lived "as becometh the gospel of Christ," and caused the widow's heart to sing for joy ; but now he is hurled from the summit of greatness, and confined in the chamber of affliction. Here he meditates on days that are past, and groans for anguish of spirit, when he remembers that all his prospects, once so fair, are ruined, that his gold and silver are exhausted, and that he must shortly leave his beloved family, where it too often appears that "friendship's nothing but a name." Their future interests pass in rapid succession before the eyes of his mind, and forgetful of himself, he is absorbed in thinking of them. In this state of distressing anxiety death approaches him, his children stand around his couch, his afflicted partner supports his

drooping head, and the tears they shed tell the anguish with which they contemplate his removal. The dying *father* weeps, and prays, but does not complain; the dying *saint* hears *his* voice who is "touched with the feeling of our infirmities," and language, the most consoling, drops from his lips: "Leave thy fatherless children, I will preserve them alive, and let thy widow trust in me." Now does his heart leap for joy, and now with his departing breath he says to those so dear to him, "I die; but God shall surely visit you!" Here it is that faith and resignation triumph. Here is displayed a principle 'derived from a divine agency, nourished by heavenly truth, and guided by scriptural rules.'

That affliction is the common lot of man, all will concede; 'God,' it has been observed, 'never had but one Son without sin, and none without sorrow.' Afflictions are common, but resignation is not common. A stoic can bear affliction, but it is the true christian that triumphs over it. A stoic can endure calamity in sullen silence, but it is the privilege of a saint to say with Paul, "We *glory* in tribulations also, knowing that tribulation worketh patience."

It is *reasonable*. Praise is comely for the upright. Are we afflicted? are we ready to say, "all thy waves and thy billows go over us?" Well, this is all we have to endure, our race will soon be run, the laurels of victory will soon adorn our brows, and we shall soon enter into that place where pain and death shall be done away, and where our perfection and bliss shall be commensurate with the existence of our adored Lord. We are so prone to cleave to earthly things, that were it not for trouble, we should often forget those undying and refined pleasures we are predestined to enjoy at the right hand of God. The Lord sends afflictions after us, to act as mementos of the solemn fact, that "we have here no continuing city:"—

"Our hearts are fastened to the world,
By strong and various ties;
But every sorrow cuts a string,
And urges us to rise."

The holy oracles furnish us with sufficient reasons for encouraging a spirit of uncomplaining acquiescence in the arrangements of our heavenly Father. Is he wise? then he knows what is best for us.—Good? then he will assuredly give what is most beneficial.—Mighty? then he is able to supply all our necessities.—Faithful? then he hath said, "be not dismayed, for I am thy God." Oh! for grace to welcome all our Father's will without murmuring! Surely we should not complain of his dispensations if we knew why he sent them; then where we cannot understand let us adore in silence, and patiently wait for the full accomplishment of the promise, "what ye know not *now*, ye shall know hereafter."

Resignation is *honourable* to God, and *beneficial* to us. Thus the saints of the Most High have experienced it in every age of time. When the judgments of God were denounced against Eli and his family, the good old man submissively answered, "It is the Lord, let

him do what seemeth him good." Aaron "held his peace" on the awful destruction of his sons, when Jehovah said, "I will be sanctified in them that come nigh me, and before all the people will I be glorified." Abraham "staggered not at the promise of God through unbelief, but was strong in faith giving glory to God." The bereaved Shunamite mother left the chamber in which she had placed her child, and answered the interrogation of the man of God, with "It is well." And David in the midst of great afflictions was enabled to say, "I was dumb and opened not my mouth, because thou didst it." When the amiable Fenelon was introduced into the chamber in which laid the corpse of his honoured patron, he exclaimed, 'There lies my beloved prince, and with him all my earthly hopes; but if the turning of a straw would bring him back to life, I would not for worlds be the turner of that straw, in opposition to the will of God!' Here then is the patience of the saints, here is that submission that should characterize those who are "bought with a price," &c. and are therefore bound to glorify God in their bodies and spirits which are his.

Seneca thus addressed God: —'I only want to know your will; as soon as I know what that is, I am always of the same mind. I do not say you have bereaved me, that might look as though I were unwilling; but that you have accepted from me what I am ready to offer!' If one who knew nothing of Jesus, or the glories which are at his right hand, could say so much, Oh! what ought we to feel and express, who know that when the "earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens?"

C. G. C.

(For the Spiritual Magazine.)

A LETTER.

My dear brother and sister, in covenant relationship in Christ, grace, mercy, and peace be multiplied; with the most lively faith, abounding hope, and fervent love in communion with a triune Jehovah. I do most heartily congratulate you upon your happy union, and am encouraged to pray and expect the richest blessings to rest upon you; because, however attached to each other by natural affection, the foundation of your future happiness is laid in your spiritual affinity in Christ Jesus. Oh! what a mercy, first given to Christ by God the Father in bonds of everlasting love. Redeemed by Christ from all iniquity, to shew the greatness of his love. Preserved in Christ through the whole period of your unregeneracy. Renewed by God the Holy Ghost in the day of effectual calling. Killed to all hopes in self, or the works of a broken covenant. Espoused to Christ by the drawings of the Father, and the teaching of the Holy Spirit. Received by Christ in his own atonement and righteousness,

led by Christ into his banqueting-house of personal communion and soul-enlargement, and accounted one with Christ in the love of his heart, the riches of his grace, and title to glory; as heirs of God and joint-heirs with Christ. (Rom. viii. 17.) Yea, the Lord calleth thee his Hephzibah; (Isa. lxii. 4.) in whose salvation, protection, and spiritual services he delights; and to complete the whole he says, "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." All! all this, I trust you are in Christ! to the praise of electing, distinguishing, and unmerited grace. And with the most satisfactory evidences of interest in these glorious realities, you have now given yourselves to each other in a covenant of wedlock; and not only with the full consent of parents and friends on earth, but I trust with the concurring pleasure and approbation of your heavenly Father, whose presence and continued smiles can alone complete your happiness.

After a friendship of near thirteen years standing with your family, for whom I have the highest regard, I do the more earnestly command you to the Lord, and exhort you to seek his direction, protection, and approbation in all things. In your new relation, as husband and wife, I entreat you to observe the excellent rule for your conduct in Eph. v. 22, 23. Let your morning and evening services at the family altar be constant, and the Lord make them daily sources of refreshing to your own souls, and profitable to your servants; that while you acknowledge him in all your ways, and break your fast in communion with him in the opening of every day, you may close it by retiring for safe repose beneath the shadow of his wings, who never slumbers nor sleeps.

His perfect righteousness and blood,
Is all our souls can plead;
He is our ever gracious God,
To keep, direct, and feed.

Oh glorious thought, when life shall end,
And death shall close our eyes;
Our souls to Jesus shall ascend,
To dwell in paradise.

The Lord help you to bear in mind how much you are favoured above thousands of his dear people, and ever acknowledge your high obligations to him. Not that one member of Christ is more loved, more dear, or more safe than another. Oh no, *all, all*, are equally the chosen, redeemed, and accepted in the Beloved! Eph. i. 6. But in your station in the world you are indulged with the brightest prospects that earth can afford; and are thereby called upon, as the Lord's stewards, to make a proper use of all he has entrusted you with; to cleave to his despised cause, to relieve the necessities of his poor members, to be diligent in your business, but not distrustful, even when disappointments and losses are your lot, to embrace every opportunity for searching the scriptures, hearing the blessed gospel, and pouring out your hearts to God in earnest prayer. You are fully aware that the contents of John xvi. 33. must be

head. It shewed him no pity — gave him no quarter — revealed no Saviour to him — made no mention of a way to escape — nor pointed him to the most distant shadow of a remedy. All it could do for him, or any of his ruined posterity, was to convince them of their sins, and drive them to despair and death, and leave them without the smallest degree of hope or help. Far, very far from directing them to believe in him who saves the guilty.

It is the office of God the Father to give faith, not to demand it as a law-giver, but to give it as a covenant God of grace. It is the office of the gospel to reveal Christ, the object of faith; and it is the office of the Holy Ghost to work faith in the hearts of the elect.

If faith is a duty of the covenant of works, are not believers under that covenant and its curse? I think they are; for if it requires faith in Christ of them, it obliges them, not only to begin, but to continue to believe. Now, if they are thus bound by it, they must be under it; for, if a man is bound by any covenant, human or divine, to perform an act, either natural or spiritual, he is under that covenant. Thus, by making the faith of God's elect an old covenant duty, you put the legal yoke upon the necks of the disciples of Jesus, bring the free covenanters of Zion into bondage, and expose them to all the thunders of the ministration of death: "for, whatsoever the law saith, it saith to those who are under it; and, as many as are of the works of the law (of which you say faith is one) are under the curse." Your notion robs both Christ and his people. Christ, of the honour of making them free from the yoke of bondage; and them, of their right to that liberty wherewith he has made them free. "How a man can be bound by a law to perform a duty, and at the same time be free from that law," I think you will find it a task too difficult for you to shew.

"If it is still maintained, that the law originally contained a command to believe in the Saviour, but did not reveal the command to Adam, because his circumstances were not suited to such a revelation:" — to this I reply, if the law originally contained a command to believe in the incarnate God and Saviour of sinners, it must also contain a revelation of the object to be believed in; for it is impossible to separate the one from the other. It would be a contradiction to both reason and truth to say, that a command to believe in an object can be without a revelation of that object: because the command itself is the revelation. Now if both these were originally contained in the law, but were concealed on account of Adam's circumstances, we may reasonably suppose, that when his state was changed, and he was in a suitable condition, the secret would have been divulged, and what before was hid, proclaimed upon the house-top. But was this the case? Did the law proclaim the Saviour, and publish justification, pardon, and salvation, in his name? If it did, where was the need of the gospel? Does the gospel do more than this? And why did not the apostle Paul preach the law instead of the gospel; for the obedience of faith, among all nations? Either the

gospel alone makes this revelation, and the law is silent, or the subject of the law and the gospel are the same. If they are distinct things, and the gospel publishes salvation by Christ, and is preached for the obedience of faith, then the law never did contain a command to believe in Jesus to the saving of the soul.

February, 1829.

HENRY.

(For the Spiritual Magazine.)

A PLEA FOR POOR GOSPEL MINISTERS.

CAST by Providence into a different situation to that in which I once moved, I have witnessed many of the straits and difficulties of the poor, but faithful and laborious gospel minister; and am persuaded that, were our more opulent brethren acquainted with their real situation, something would be done to relieve both minister and people.

I would ask, what provision can that minister make for a dependant family, whose income does not exceed forty or fifty pounds per annum? And, suppose such families should be visited by affliction, (seeing none are exempt) from whence can those comforts be supplied that, in such a season, are particularly needed? Nor, is it in the power of the people, though ever so desirous, to be making those presents, which, in some cases, quite augments the salary; for, they meet with as many difficulties in raising the small sum, as the minister does in supporting his family on the slender income.

Some, perhaps, would say, when a people cannot support their minister it is his duty to leave. I would ask, is this a season for the watchman to quit his post, now vice and error are more and more abounding? Are faithful shepherds less needed because the wolf makes his appearance in sheep's clothing? Or, do heaven-bound pilgrims less need counsel, support, comfort, or reproof? Who would not make a sacrifice (that knows its worth) for the continuance of the gospel at home, when they could not bear to their satisfaction within many miles of home? But, suppose all their exertions inadequate to the desired task; is there no christian friend that would come forward and endeavour to assist them? Is there none, that would lend a helping hand?

I would also ask, to whom are the rich consolations, and sweet supporting influences of the gospel most sweet and refreshing? To the man attended by smiling affluence, or to him who walks the vale of adversity, who, by hard labour, and the strictest frugality, can scarcely obtain the necessities of life; and, who has his name cast out as evil? He is equally dear to his God; his soul is of equal value; and his name is as indelibly written on the heart of the Redeemer. Should he be denied the gospel because he is poor? No; surely not: for, speaking after the manner of men, he stands more in

need of its consolations than he who is unacquainted with temporal necessities.

And, what minister would feel at liberty to leave his people, when he had satisfactory reasons for believing that he was placed amongst them by Him, who fixes the bounds of their habitations, and has continued proofs that his labours are crowned with the divine blessing; and added to this, the most strenuous exertions of his affectionate people to supply his necessities. No; he cannot leave his faithful few to be scattered abroad as sheep having no shepherd; and yet he knows not how to continue, fearing he shall not be able to live agreeable to his profession, and, thereby bring a stain upon that gospel which he desires to honour.

This is a trying situation for a christian, who wishes to live honorably; more especially, to a christian minister. I am convinced, from observation, that those who are favored with a competent income can form no proper idea of the straits and difficulties of their poor brethren. These are equally aware of their important situation; have the same anxiety for souls; the same difficulty in searching into the word of God, and endeavoring to bring forth to each his portion in due season. Yes, the sorrows, the perplexities, the sighs, the groans and tears, the sleepless midnight hours are theirs, in common with those who know nothing of outward distresses. They are equally obnoxious to the derision and persecuting spirit of a world that lieth in wickedness; and who more severely feel the sharp sarcasms of modern professors; who, to make them more eminently the subjects of contempt, impose on them a most terrible name, which runs before them, turn which way they may. What, less than an arm divine, can support the man called to endure such accumulated sorrows? Ministers are but men, and subject to like infirmities with ourselves. Although I cannot enter experimentally into their exercises, yet, I believe, of all characters, the tried gospel minister claims our sympathy and most fervent prayers. He spends his strength and the prime of his days, in the service of the church, and is oftentimes bowed down beneath the double weight that continually oppresses him, ministerial anxieties, and temporal cares; and, with the sweet singer of Israel, he is ready to exclaim, "O that I had wings like a dove," &c. yet, when he turns his languid eyes on those, who are dearer than life itself, he cannot suppress the involuntary sigh, and mentally exclaims, what will become of you when this oppressed heart shall be sweetly resting in the silent tomb, and my disembodied spirit is enjoying the full glories of unveiled Deity!

Hitherto, I think the ministers of small churches have been too much forgotten. I sincerely wish that an abler pen than mine may take up their cause, persevere, and prevail. But I leave my feeble efforts with him who can make use of "a worm to thrash a mountain;" he has the hearts of all in his hands; the silver and the gold are his, and he can dispose of it as he please. I am aware that ministers can do but little, in some respects, in the present case; but,

they can use their influence. It is those, whose hearts, like Lydia's, are opened; and whom the great disposer of events has been pleased to favour with the ability to relieve the necessities of others, that I would more particularly recommend their case. I believe that it is because they are not aware of the real situation of those whose cause I would plead, that they do not exert themselves on their behalf; the numerous institutions plainly evince there is no want of charity.

I leave their cause in his almighty hand,
Who has all hearts at his supreme command;
He his broad sceptre o'er creation sways,
And every circumstance his power obeys.

Z.

(For the Spiritual Magazine.)

GRACE AND NATURE.

EVERY heaven-born soul is made sensible that he possesseth two natures, or principles, which are as opposite the one to the other as darkness and light, bitter and sweet. These two opposites create a continual warfare in the soul, and will, so long as they meet in one character; "for the flesh lusteth against the spirit, and the spirit against the flesh." Gal. v. 17. Nature seeks no other enjoyment than the gratification of sensual appetites; grace seeks something more substantial and refined. Nature feels no need of a Saviour; grace sees the impending ruin, and flies to the cleft Rock for refuge. Nature is content with her own ragged righteousness; grace seeks the perfect robe of imputed righteousness, which alone can cover the deformities of the guilty soul. Nature endeavors to fulfil the broken law; grace looks to the perfect obedience of a surety. Nature seeks praise; grace casts her laurels at the feet of Jesus, and crowns him Lord of all. Nature trusts her own strength; grace leans on an arm divine. Nature murmurs at the difficulties by the way; grace is willing to follow where the Redeemer leads. Nature rebels at divine sovereignty; grace bows to Jehovah as her rightful lawgiver. Nature repines at the rod; grace is submissive, and says, "Thy will be done." Nature views the rod as in the hand of an oppressor; grace, as in the hand of a tender father. Nature views all as coming from an incensed God in wrath; grace, as from a reconciled Father in love. Nature seeks her own emolument; grace has the glory of God in view in every movement. Nature looks forward to dissolution, and shudders at the gloomy prospect; grace rejoices in anticipation of the glorious rest where the warfare shall for ever cease, carnal nature be annihilated, and the pure principle which sprang from Deity be fully satisfied; yes, fully satisfied!

Oh! who can tell what that satisfaction is which God hath prepared for them that love him? What is that glory's full, eternal weight?

Or, what is the light of uncreated day? What the enjoyment of that blest estate, where God himself wipes every tear away? When, O my Father shall I rise to prove it? When wilt thou call thy wandering exile home? I long to behold thy glory; to see thee face to face, without the darkening veil. "Then shall I be satisfied when I awake in thy likeness."

O blest exchange! O bright abode!
I shall be near and like my God.

Yes, like Him, transporting thought! pure as he is pure; this sinful clod for ever, yes, for ever left behind. This fascinating world, with all its snares, for ever banished: and my adoring soul safe beyond the reach of every fiery arrow. Rise, rise, my sluggish soul, and contemplate more that everlasting glory, that undisturbed repose. There is nothing here that is worth a thought; nothing that yields solid satisfaction—

"Heaven is my home, my portion fair,
My treasure, and my heart are there."

Well, a few more beating storms, and I shall be there—

"O that the happy hour were come,
To change my faith to sight."

Why, O my Father, is thy chariot so long in coming? When wilt thou call my ransomed spirit home? When shall I hear thy gentle voice say, "come up higher?" I am tired of this vain world, with all its noise; I sigh for that, where pleasure never cloy.

A weary, wandering exile here I roam,
Waiting a convoy to conduct me home.

CHARLOTTE.

FRAGMENT.

Though the word *imputation* be made use of in scripture, as best suited to our capacities, and as expressive of the vicarious undertakings of the Lord Christ, yet is the righteousness of Christ more than imputed to a believer. It was as much wrought out by all the spiritual seed, in their first fœderal head, as the law was broken by all the natural seed, in their first fœderal head, Adam; in whom, as saith the apostle, "all have sinned." In the same manner then, as "by the disobedience of one many were made sinners; by the obedience of one shall many be made righteous." And if all the elect really wrought out a perfect righteousness in Christ, as being one with him; then they must have union with him, and this righteousness must be theirs, even before it is "revealed to them (as the same apostle speaks) by faith:" though, as considered in the first Adam, they are, "by nature, the children of wrath, even as others."

ORIGINAL ESSAYS.

L.

THE AGENCY OF JEHOVAH IN THE PERSECUTIONS OF HIS CHURCH, HER HAPPINESS AND GLORY.

"He turned their hearts to hate his people, to deal subtilly with his servants."—Ps. cv. 25.

DOUBT and fear seize the mind upon reading our motto ; because it appears to make God the author of sin, and of the hatred and persecution which his people endured from their enemies. Nay, it seems to rank him among the numbers of those armies, as their leader, and the soul of all their counsels and movements. That he, who was their covenant God and Saviour, who had bound himself by his oath, and who acted from pure love to them ; that he should be found in the number of their enemies, and turn "their hearts to hate his people, to deal subtilly with his servants," at a time those enemies possessed absolute power over them ; and when they were suffering for their attachment to him, and were unable to assist themselves, is, apparently, an act so opposite to his covenant and character, and so full of injustice and cruelty, that we cannot for a moment conceive it possible for him to commit. We, therefore, instantly conclude, that the words were either never uttered by the Almighty, or, if they were, our translators have mistaken his meaning. I do assure you, suffering people of the same God and Saviour, that they are his words, and that our translators have given us his real meaning. And I am equally confident that that meaning is worthy of himself, and will be satisfactory to you.

Oh! thou who art the light of thy church and ministry, unfold that meaning to our understandings, and apply it with power to the hearts of all thy afflicted ones, that it may conduce to their comfort and edification, and thy glory.

It is a self-evident fact that the people of God have been hated and treated with cruelty by their enemies. The hour to which our motto alludes was a terrible one to the seed of Jacob, which their God has taken effectual means to preserve with their history ; that it may travel in all languages, among all people, as a memorial of his power and great name ; and a beacon of hope and terror to his church and her enemies. The Jews were compelled to labour under task-masters, who afflicted them with burdens, and deprived them of the fruits of their labours, with the vain hope of breaking their spirits and taking away their lives. I say vain hope, and vain it was. "For the more they were afflicted the more they multiplied and grew. And the Egyptians were grieved because of the children of Israel."

Pharaoh, who seems to have been a complete modern royal infidel philosopher, well suited to this *age of reason and march of intellect*,

and who was a man of great talents, daring and unbounded ambition, and a master of political economy; adopted a scheme for the destruction of the male population of the Hebrews, and their existence as a distinct people, which would have proved effectual but for the interposition of their God. "And the king of Egypt spake to the Hebrew midwives, of which the name of one was Shipvah, and the name of the other Puah; and he said, when ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him; but if it be a daughter then she shall live. But the midwives feared God, and did not as the king commanded them, but saved the men children alive. And the king of Egypt called for the midwives, and said unto them, why have ye done this thing, and saved the men children alive? And the midwives said unto Pharaoh, because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives, and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that he made them houses. And Pharaoh charged all his people, saying, every son that is born shall be cast into the river, and every daughter ye shall save alive."

This doctrine of the old covenant pervades the new; is openly avowed by our Emanuel; was exemplified in himself and the army of confessors who bled and triumphed under his royal banners. "Think not that I come to send peace on the earth; I came not to send peace, but a sword; I am come to send fire on the earth, and what will if it be already kindled?"

Sacred history is full of the crafty and cruel schemes which wise and unwise, priestly and royal tyrants, have put in execution for effecting the destruction of the church of Christ. More invention, time, and power, have been devoted to corrupt her doctrines, change her rites, debase her discipline, diminish the number of her members, rob them of their liberty, property, and lives, than have been devoted to any one subject of state policy that ever occupied the attention of ministers and rulers. But all have been in vain. "I say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

Though persecution is no longer the engine of the state, but slumbers in his den, formed of the ashes, and cemented with the blood of murdered millions; and therefore dare not touch the property, liberty, or the life of the poorest members of Christ; yet he continues to actuate the ungodly world, and rouse up the enmity of the carnal mind in particular acts of persecution against the church, both in her collective and individual capacity. Many of you, who read these pages, have names given you by your enemies, expressive of their views of your principles and characters, which are intended to hold you up to ridicule and contempt. If you and your beloved pastors hold the truth as it is in Jesus, and publicly avow your attachment to its discriminating doctrines, you will be called licentious anti-

nomians, "having the form, but denying the power of godliness," at the very moment your spirit and conduct falsify your accusers. Thus will your characters be defamed, your motives misrepresented, your plans opposed, and their aid withdrawn in the very hour of your need; while all this will be done, if they should be professors, from pure love to your souls, and zeal for the glory of God, "Yea, the time cometh that whosoever killeth you will think that he doeth God service." Among the number of these enemies, be not surprized if you meet many of the *saints* with their teachers; nay, some of the members, and even the elders of the church with which you stand connected, or over which God may have placed you as his mouth and wisdom. "For it was not an enemy that reproached me; then could I have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him. But it was thou, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked to the house of God in company." "And a man's foes shall be they of his own household." These things have I spoken unto you that ye should not be offended."

(For the Spiritual Magazine.)

AN EXPOSITION OF VERSE 7 to 11, OF CHAPTER VII, OF
ST. MATTHEW'S GOSPEL, BY WILLIAM TYNDALE;

Extracted from the New Edition of the Works of the English and Scottish Reformers, Edited by the Rev. T. RUSSEL, A.M. now in course of publication.

"*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For all that ask, receive; and he that seeketh, findeth; and to him that knocketh it shall be opened. For what man is it among you, if his son ask him bread, that would prefer him a stone? Or if he asked him fish, would he offer him a serpent? If ye then which are evil know to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask them.*"

First, note of these words, that to pray is God's commandment, as it is to believe in God, to love God, or to love thy neighbour; and so are alms and fasting also. Neither is it possible to believe in God, or to love him, or to love thy neighbour, but that prayer will spring out there hence immediately. For to believe in God, is to be sure that all thou hast is of him, and all thou needest must come of him. Which if thou do, thou canst not but continually thank him for his benefits, which thou continually, without ceasing, receivest of his hand, and thereto ever cry for help; for thou art ever in need; and canst no whence else be holpen. And thy neighbour is in such necessity also; wherefore, if thou love him, it will compel thee to

pity him, and to cry to God for him continually, and to thank as well for him as thyself.

Secondarily. This heaping of so many words together, ask, seek, and knock, signify that the prayer must be continual ; and so doth the parable of the widow that sued to the wicked judge ; and the cause is, that we are ever in continual necessity (as I said) and all our life, but even a warfare and a perpetual battle. In which we prevail as long as we pray, and be overcome as soon as we cease praying ; as Israel overcame the Amalekites. As long as Moses held up his hands in prayer, and as soon as he had let down his hands for weariness, the Amalekites prevailed and had the better. (Exod. xvi.) Christ warned his disciples at his last supper, to have peace in him ; affirming that they should have none in the world. The false prophets shall ever impugn the faith in Christ's blood, and enforce to quench the true understanding of the law, and the right meaning and intent of all the works commanded by God ; which fight is a fight above all fights. First, they shall be in such number, that Christ's true disciples shall be but a small flock in respect of them. They shall have works like Christ's ; so that fasting, prayer, poverty, obedience, and chastity, shall be the names of their profession. For, as Paul saith to the Corinthians, the angels or messengers of Satan shall change themselves into angels or messengers of light and truth. They shall come in Christ's name, and that with signs and miracles, and have the upper hand also, even to deceive the very elect, if it were possible. Yea, and beyond all this, if thou get the victory of the false prophets, and pluck a multitude out of their hands, there shall immediately rise of the same, and set up a new false sect against thee. And against all these Amalekites, the only remedy is to lift up the hands of thy heart to God in continual prayer. Which hands, if thou for weariness once let fall, thou goest to the worst immediately. Then, beside the fight and conflict of the subtle sophistry, false miracles, disguised and hypocritical works of these false prophets, cometh the dogs and wolves of their disciples, with the servants of mammon, and the swine of thine own scholars ; against which all thou hast no other shield or defence but prayer. Then the sins and lusts of thine own flesh, Satan, and a thousand temptations unto evil in the world, will either drive thee to the castle and refuge of prayer, or take thee prisoner undoubtedly.

Last of all, thy neighbour's necessity and thine own will compel thee to cry, Father, which art in heaven, give us our daily bread, though thou wert as rich as king Solomon. For Christ commandeth the rich as well as the poor to cry to God continually for their daily bread. And if they have no such need, then is Christ a deceiver and a mocker. What need I pray thee to give or lend me that is in mine own possession already ? Is not the first commandment, that there is but one God, and that thou put thy whole trust in him ? which, if it were written in thine heart, thou shouldst easily perceive ; and that though thou hadst as many thousands as David left behind him,

and Solomon heaped more to them, that thou hadst no more than the poor beggar that goeth from door to door ; yea, and that the beggar (if that commandment be written in his heart,) is sure that he is as rich as thou. For first, thou must knowlege that thou hast received that great treasure of the hand of God. Wherefore, when thou fetchest an halfpenny thereof, thou oughtest to give God thanks in thine heart for the gift thereof.

Thou must confess, also, that God only hath kept it and thee that same night, and ever before ; or else be an idolater, and put thy trust in some other thing than God. And thou must confess, that God only must keep it and thee, the day and night following, and so continually after ; and not thine own wit or power, or the wit or power of any other creature or creatures. For if God kept it not for thee, it would be thine own destruction, and they that help thee to keep it would cut thy throat for it. There is no king in christendom so well beloved, but he hath enow of his own evil subjects (if God kept them not down with fear) that would at one hour rise upon him and slay him, to make havoc of all he hath. Who is so well beloved throughout all England, but that there be enow in the same parish, or nigh about, that would, for his good, wish him to hell if they could, and would with their hands destroy him, if God kept him not, and did [not] cast fear on the other ?

Now, then, if God must ever keep it for thee, and thou must daily receive it of his hand (as a poor man doth receive his alms of another man) thou art in no more surety of thy daily bread ; no, though thou were a cardinal, than the poorest is. Wherefore, howsoever rich thou be, yet must thou ever cry to God for thy daily bread. So now it is a commandment to pray, and that continually ; short, thick and oft, as the Psalms be, and all the prayers of the bible.

Finally : the third is, that we be commanded to pray with faith and trust, and that we believe in the Lord our God, and doubt not in his promises, unto which Christ induceth us with an apt similitude, saying, “ if ye being evil can give good things unto your children, how much more shall God fulfil his promises of mercy unto his children, if they cry unto him ? ” He is better and more merciful than all men. Wherefore, seeing God commandeth thee to pray, and forasmuch as thou hast so great necessity so to do, and because he is merciful, and hath promised and is true, and cannot deny his own words ; therefore pray, and when thou prayest, look not on thine unworthiness, but on his commandment, mercy, and goodness, and on his truth and faithfulness, and believe steadfastly in him. Moreover, whatsoever thou hast done, yet if thou repent and will amend, he promiseth that he will not think on thy sins. And though he defer thee, think it not long, nor faint not in thy faith, or be slack in thy prayer. For he will surely come and give thee more than thou desirest, though he defer for thy profit, or change thy request into a better thing.

(For the Spiritual Magazine.)

MEDITATION ON THE MERCY OF GOD.

O MY soul! what has grace, unparalleled grace done for thee? Art thou not ravished with the sight of so blessed and transporting a change? O how sweetly are the wonders of divine and everlasting love manifested to thy soul in the display of rich and sovereign mercy! When sitting in darkness and in the shadow of death, how unbounded was that mercy that kept thee by its Almighty power! And when the love of thy dear Lord was made known to thee, in drawing thee from the depths of despair, and alluring thy soul, and enabling thee to rest thy weary spirit in his beloved bosom, O what meltings at the footstool of mercy didst thou feel; and how wast thou swallowed up with the love of thy adorable Jesus! And canst thou forget these seasons of rejoicing! Ah! Lord, I cannot reflect on the day of my espousals, but with some joy and triumph!—Here my soul would pause and wonder at thy grace which is from everlasting, in snatching such a rebellious wretch, lying in the ruins of the fall, from misery indescribable! Ponder, my soul, over the ancient love of thy covenant God, in viewing his dear church in their lapsed and fallen state! and then contemplate his astonishing thoughts of mercy and peace towards her! How sweetly is it manifested in all his acts of grace! My soul would glory in thine all-victorious love! it would pleasingly and delightfully recount the unnumbered blessings she enjoys through the eternal and unchangeable union that subsisted from all eternity with her beloved Head! Here would she trace all her springs of blessedness! O my soul, thou mayest well mourn and be ashamed that thine affections are so often on earthly things, when thou rememberest that thou art blessed with all spiritual blessings in heavenly places in Christ Jesus, and art designed to enjoy the presence of thy Lord in ineffable and inconceivable glory! worms of earth made one with the Lord of heaven and earth, by an act of distinguishing mercy and grace! Strangely, my soul, art thou arrayed indeed, to be an heir of God, and a joint-heir with Christ! Reflect then, thou art a son of God, even now in this corrupt and mortal state; and when thou shalt be unharnessed, then shalt thou awake up in the likeness of thy soul's delight, and be like him for ever and ever! And all this surprising wondrous love through his matchless, free, everlasting, and eternal mercy!

FRAGMENT.

The first spark of light, and the first motion of spiritual life in the heart of a sinner, must come from him who is the light and life of man. But Christ cannot dwell in the heart, unless there be union with him, and whosoever is thus passed from death unto life is not under condemnation.

REVIEW.

Spiritual Lethargy. A Sermon, delivered at Beresford Chapel, Walworth. By Edward Andrews, L.L.D. Palmer, Paternoster Row.

WHEN we took up this sermon, our object was to lay before our readers our opinion of its merits more fully than we are in the habit of doing. But, as we proceeded, our purpose relaxed, and was finally absorbed in the sorrowful feeling, that the picture presented to us by the hand of this master in Israel, of the spiritual apathy of the church, at this important and awful hour, was too correct—too affecting for mere criticism. This will be the opinion of all the *royal seed*, whose hearts, like the harp of the son of Jesse, are in tune; when they read this original, eloquent, sound, spiritual, and empassioned address to the church of the living God.

RICHES.—They that will be rich, make to themselves a snare. If great talents require great grace, so do large riches. We read of some to whom the Lord gave their request, but sent leanness into their souls. We sometimes see in churches distinguished individuals, who seem to have all the characteristics of piety but this one—a proper deadness to the world; their amiableness and usefulness seem quite marred by an inordinate love of money. How frequently it happens that God permits such men to become rich, till suddenly, in their old age, by some miscarriage they lose nearly all, and then learn that they have put their “money into a bag with holes.” You will say, perhaps—we are in no danger of becoming so rich as to have our minds wholly engrossed in the preservation of our property, and its application to the best purposes. Be it so: but I have known some who have on a death-bed, in my own hearing, bitterly deplored the conduct and the fatal prosperities to which I have alluded. If you will make money your god, you cannot expect that Christ should be so too.

“I might mention many other causes, which might be deemed below the dignity of pulpit animadversion; yet nothing should be deemed so that is important to christian prosperity. However, I will wave noticing them for the present; only saying, that at least they are “the foxes, the little foxes, that spoil the vines; for our vines have tender grapes.” It is in spirituals as in things temporal: a grain of sand in the eye, or a steely point, or thorn in the flesh, however small, may irritate and render feverish the whole constitution. I would reckon nothing minute which can affect the high and momentous destinies of the immortal soul!

LOSS.—Great loss of spiritual comfort. This is supposed in the very argument: for soul-lethargy and deadness imply paralysis, coldness, inaction, indifference; and where these prevail, of course divine joys must in that proportion decrease. Is it not a strange view of human nature, that after all, this is what the fashionable religionist loves? He must have some religion, but it must be a dead one; the figure of a profession he must have, but it shall be an automaton: like the affectedly-refined preacher, who stands up a man of pasteboard, and minces out his words with no other sentiment whatever, than the fear of being thought in earnest:—your *even-speakers*, as they call themselves! O man of God! is it not wretched for you to degenerate into such lifelessness as agrees with their notions?—such numbness and deadness as becomes an effigy, rather than a living man? Is not he in a horrible state who has fallen back ghastly on his pillow, and from whose

open and gaunt mouth, though silent, the physician, with a mirror, is anxiously attempting to condense a few vapours of vital breath? What can a man enjoy who is half dead? What are dulcet sounds to him who is asleep? What comfort can be expected from the cross to a divided heart? Is not the kingdom of heaven to be taken by violence? Are we not herein to be zealously affected? Is not God to be inquired of for these things? And can we expect to enjoy that redemption which convulsed heaven, earth, and hell, when we grow as forgetful of the first as we seem wedded to the second, and reckless of the last?"

"SYMPTOMS.—I mean the blessed symptoms of soul renewal: for as I stated before, the Divine Spirit will not suffer the true heirs of promise to remain finally under such delusions and degrading influences as we have considered. God speaks once, twice, yea thrice; and though nature may say, like Eli to Samuel, lie down again, my son,—lie down again: yet when God judgeth he will overcome: when he setteth his hand a second time to the work, his captives shall be brought back again. The symptoms of such a restoration in your soul will be—

"CONCERN.—A holy concern for the unfruitfulness and backwardness of your spiritual state. The saint who has wandered long, returns to a sense of amazing wretchedness. "O that it were with me as in months that are past, when the candle of the Lord shone upon my head, and by his light I walked through darkness, and the rock poured me out rivers of oil!"—when every ordinance was blessed: when from the rock Christ a holy unction descended to my soul! Now, alas, how altered! O my leanness! my leanness!

"This is but a perpetuation and renewal of the very first impression of conversion; and what was that?—A holy, awful concern for an eternal world: now comes the same sentiment again; now stirs the infinite feeling; we stand on the edge of the world; we look at rocks and mountains of difficulty,—on wastes of untried being, and the majestic spirit trembles in herself, that she may rest in the day of trouble. I think it may fairly be asserted that this soul jealousy,—this suspicion of ourselves,—this constant dissatisfaction with our present attainments, and quickness of alarm at whatever may be below our privileges, and dishonourable to the Saviour, is one unalienable proof of grace, and is indeed quite inseparable from the christian character, unless for the time overshadowed and benumbed by the lethargy we have deplored. "Look well to the state of thy flocks and thy herds,"—may be applied spiritually. The man of God is ever anxious to be right; and, when made conscious that he has wandered or fallen, in however small a degree, he is filled with anguish."

The Seeking Soul Encouraged: a Sermon. To which is added, an Account of the gracious dealings of God with the late Mrs. Creasey. By Robert Creasey, Baptist Minister, Heckington.

This is a sound, judicious, and experimental discourse, which we most sincerely and tenderly recommend to all the tried, feeble lambs of the spiritual flock of God. We have seldom read of a more touching instance of domestic sympathy, and the efficacy of prayer, than the following.

"How much her prayer, as a means, had an influence unto this, I know not; but this was what she mentioned to us, and seemed to fear she had acted wrong by so doing; yet it was the great love alone she declared that was borne to me, which caused her thus to pray.

"Subsequent to this period, she complained very much of being such a dreadful sinner, saying frequently that her sins were more in number, than

the hairs of her head; and they lay upon her soul as a burthen too heavy to be borne. She also spake very much of the wickedness of the world, saying, that it was nothing but a sink of sin and misery, and that she had had very much of these views within the last six months; and the only thing that could at all induce her to desire to be restored, was her wish to walk with her dear husband in the good ways of God; these things were very often repeated by her at this time.

"Towards night, whilst complaining of the things above mentioned, and of her fears and misgivings of heart, she suddenly melted into tears, and spake of the following scripture being sweetly applied to her mind: "The Lord rebuke thee, O Satan; is not this a brand plucked out of the fire?" But in a very short time her distress of mind again returned, yet she was several times comforted afresh with that and other passages, in the course of the evening. She requested me to engage in prayer by her, and on asking what her desire was that I should pray for in particular, she answered, that the Lord would mercifully comfort her soul; and in all the times that I afterwards put up petitions by her, this request, or one similar to it was made, never seeming to desire me to pray for her bodily health. Her mother sat up with her alone through this night, and from her I understood that she was exceedingly distressed and tempted the greater part thereof; even to such a degree at times, that the agony of her mind caused a very great trembling in her whole frame,—complaining of her sins and horrible temptations was her chief employ, preventing her from obtaining any rest till morning. Several times did she take hold of her mother's hand, and exclaim, 'Oh! what horror do I feel, surely this is the very belly of hell.' In the morning she became more comfortable, and obtained some sleep. From hence, for two or three days, her experience was similar to this, that is, sometimes greatly distressed and tempted, and at others, much comforted and refreshed; yet the horror of mind before mentioned, never appeared to return with such great and dreadful violence afterwards."

The Happy Close of all the Believer's Trials. By the Rev. R. E. Leach, Curate of Sunderland, Durham. Palmer, Paternoster Row.

The neat attire in which this little offering to the church appeared before us, excited a feeling of pleasure that became stronger, and more spiritual, upon perceiving that it contained the "whole counsel of God," in popular language; full of "an unction from the Holy One." The eloquence of this preacher is that of the common people, sanctified by the Holy Ghost, under whose sovereign influence, it is, like the notes of the nightingale, alike pleasing and attractive in villages, towns, and cities.

"Moreover, the trials of the saints are all limited to this life. The christian, as he passes through Jordan, will leave all his trials and enemies behind. He will enter into that land where all the mysteries of providence will be opened, and the love of God appear in his heaviest trials. Oh! ye mourning saints, look then beyond the tomb. Realize the shining robes of innocence, the splendour of the eternal crown, the rapturous views of Immanuel. Realize the days of mourning for ever closed, and the Saviour addressing you, "enter thou into the joy of thy Lord." Methinks I see the mourner approaching the gates of the eternal city, and witness the last tear wiped away. I behold the crown of glory sparkling before the immortal spirits—I witness the celestial gates opened; and welcome, welcome, welcome, re-echo through the celestial courts!

"But how shall this glorious consummation of the believer's trials be brought about? Who shall conduct the people of God through all their trials, and wipe the tear of sorrow from their eyes? We reply, God.

"It is here that the richest consolation opens to the people of God. Who but God could deliver them from sorrows, overcome all their enemies, dissipate all their fears, and give them perfect joy? But, in the hands of the eternal Jehovah we see all the sorrows of the saints vanish; we witness all their enemies overcome. We see unutterable joy their eternal portion; for, in the first place, God is full of love to accomplish it. Jehovah hath loved his people with an eternal love; a love that can never be equalled, and which can never end. He so loved them as to provide grace and glory for them before the ruins of the fall, and to give up his beloved Son to that painful death for them. He so loves them as to take a part in all their sorrows, and engage all his attributes for their defence. He so loves them, that rather than they shall perish, nations shall perish, and the heavens be wrapped together as a scroll. Does Jehovah thus love his people? Does he watch over them by day and by night? Does he say, in the exercise of his love, "He that toucheth you, toucheth the apple of mine eye?" And, can he be indifferent to the sorrows of his people? Can he see them suffering the assaults of their enemies; weighed down with pain, tossed with tempests, and not comfort them? Can he fail to give them rest from all their trials, when he hath said, "I will give you rest from all your enemies round about?" Can he fail to wipe away every tear of sorrow, when he hath said, "My kindness shall not depart from me?" Surely not; this loving-kindness renders the deliverance of the saints from trial certain. In love he corrects them, and in that love he will deliver them from all trials. O believer in Christ, consider the loving-kindness of the Lord. Think of its heights, and depths, and then rest assured of deliverance from all trials. How many has this loving-kindness conducted through this vale of tears. Who are they around the eternal throne? They were once the sons and daughters of affliction; but eternal mercy brought them to glory; eternal love wipes the tear of sorrow from their eyes."

The Prayer of the Dying Thief, and our Lord's gracious Answer: being the substance of a Sermon, occasioned by the Death of Josiah Paine, who was Executed for Sheep-stealing, on Penenden Heath, on 2nd April, 1829. To which is added, an Account of his Conversion to God. By Henry Heap, Minister of Bury Street Chapel. Palmer, Paternoster Row.

It requires no ordinary talent in a minister, to render a local, though an awfully important occurrence, like the subject of this discourse, generally and permanently interesting. The number of editions, through which this sermon has already passed, are pleasing evidences, that this talent is possessed by its kind-hearted author. The profits of this discourse are received by the deacons of Bury Street Chapel, to be given to the sorrowful widow, who has *two small helpless children, and expects shortly to be confined with a third.* May the blessing of Him, who is the husband of the widow, and the father of the fatherless, rest upon this zealous and useful minister of Jesus, and his deacons. We shall quote the following as a proof of the orthodoxy of the author.

"In the prayer of the dying culprit, there are three essential properties which are inseparably connected in the desires and petitions of every one taught by the Spirit of Christ.

"1. A clear conviction of his lost and ruined condition as a sinner in the sight of God, as well as before men. The knowledge of ourselves as apostate rebels against Jehovah, is absolutely necessary if we would worship him acceptably. An outward invocation of his name without a sight and sense of our wants, is neither to pray in truth nor sincerity, and is only to mock God with a solemn sound while our hearts are far from him: it is mere lip service, and bodily exercise, which profiteth nothing. See Matt. xv. 8. This humble worshipper was far removed from the company of these painted hypocrites. He felt the weight of his transgressions to be an intolerable burden too heavy for him to bear; and saw himself like the publican, unworthy to lift up his eyes to heaven, when he smote upon his breast, saying, "God be merciful (or propitious) to me, a sinner." Many on account of the abhorrent views they have of themselves because of their sins, are fearfully discouraged and sorely tempted to think they have neither part nor lot in the living Redeemer, and that they shall one day or other prove castaways. It would be well for these afflicted people to know that he who sees the odious nature of sin, detests its polluting streams, desires to be cleansed from them in the blood of Christ, and to live to the glory of God, is undoubtedly under a saving work of grace, though at present, through the weakness of his faith, and the strength of inbred corruption, he cannot enjoy the comfort and blessedness of his state. "Blessed are they that mourn for they shall be comforted." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Recollect the light of nature, or human agency, can no more convince a person of his sins, than it can convert or turn him from his sins unto God. It belongs as much to the province of the Holy Spirit to shew a man the depravity of his nature, and to give him to feel the plague of his heart, as it is his office in the mysterious economy of redemption, to reveal the glories of Christ, and to sprinkle upon the guilty conscience of his contrite people his peace-speaking blood. "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth." "He shall glorify me; for he shall receive of mine, and shall shew it unto you." "And when he is come, he will reprove (or convince) the world of sin, and of righteousness, and of judgment." This is the established gospel method of setting a sinner free who is tied and bound with the chain of his sins. "If the Son therefore shall make you free, ye shall be free indeed."

"2. The penitent thief was deeply sensible that had God left him for ever to perish in his sins he would have been just, and that his situation was so deplorable that vain was the help of creatures. When he affectingly cried, "Lord, remember me," he desired that he would extend to him, the chief of sinners, his sovereign, free, and rich mercy. This was his only plea. He knew that he had violated the laws of God and man, and deserved to be cut off from the land of the living, and die eternally. "He saw his kinsfolks and companions stand aloof, Ps. xxxviii. 11. unable to help him, had they been willing; and if they at all remembered him, it would be to consider him a reprobate character, and a disgrace to society. The sword of justice was removing him from the face of the earth in the midst of his days; and his former wicked associates in crime, on this account would be glad to forget him least a recollection of his ignominious end should remind them of their own deserved punishment, and embitter the short pleasures of sin by a serious consideration of its dreadful wages — death, temporal and eternal. Christ then is the last and never-failing refuge of a ruined and convinced sinner. This poor penitent could adopt the language of the Psalmist, as remarkably suitable to his forlorn condition—"I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul. I cried unto thee, O Lord; I said thou art my refuge," Ps. cxlii. 4, 5. Had he looked to all the hosts of heaven, and cried unto them to relieve and save him, they would have replied, O perishing sinner! in us there is no salvation. "There is none other name under heaven given among men whereby we must be saved," but by Jesus Christ. "This

is a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord to the glory of the Father," Phil. ii. 9, 10, 11. To this Almighty Person he was enabled to look; he "looked unto him and was lightened, and his face was not ashamed." See Psalm xxxiv. 5.

"Though the Son of God is such a merciful and incomparable Saviour, such is the native pride of the human heart, and the enmity of the mind against salvation by grace, that not one of the children of Adam will go to him for mercy until pressing necessity brings them. It is only the needy and defenceless that gladly "embrace the rock for want of a shelter." The poor in spirit, who are too much impoverished to bring money in their sacks; and the weak, who cannot bring in their basket, a price through the labour of their hands, therefore they gratefully receive the corn of heaven, "without money, and without price."

"3. He believed the glorious person he had just been reviling, the only sure hiding-place and safe retreat from the impending storm of a violated law, and the unutterable pain of the wrath to come, and that he would afford shelter and protection to all who trusted in his blood and righteousness. To this end, he earnestly applied to him for mercy, crying, "Lord, remember me." He was well convinced that he should be for ever secured from all danger in the protecting arms of his invincible power and love."

A Defence and Explication of the Sinlessness, Immortality, and Incorruptibility of the Humanity of the Son of God. A Letter to the Editor of the Morning Watch, or Quarterly Journal of Prophecy. By Robert Harkness Carne, A. B. late of Exeter College, Oxford; and now Minister of High Street Chapel, Exeter. Palmer, Paternoster Row.

The expectation and pleasure excited in our mind, when we were informed, that the important and delicate subject of this letter had been taken up by this able divine, have not been disappointed by an examination of its contents. If the novelty of some of his views, should, for a time, increase the fury of the flame, we feel confident that as a whole this work will impede its progress, and become a powerful agent in its final extinction.

In some future number we shall return again to this letter; which, we think, ought to be in the hand of every minister and every critical reader of the new testament.

Memoirs of the Life and Character of Mrs. Susanna Pearson, (Author of Essays and Letters, &c.) with a Selection of Lectures from this Spiritual Correspondence. By George Pearson. Palmer, Wightman, and Cramp, Paternoster Row.

Mrs. Pearson was a disciple of the old school; and the doctrines of high Calvinism, as they are now sneeringly called, were the articles of her creed. But unlike many of her brethren and sisters in the modern school, she did not wear this golden chain for interest, singularity, pleasure, or ambition; but for ornament, happiness, security, and glory. Her compositions possess simplicity, perspicuity, and suavity; with a fulness of doctrinal and experimental truths that will richly repay the reader for his labour.

POETRY.

LINES WRITTEN BY A BACKSLIDER,
CONTAINING A PARAPHRASE ON THE THIRD CHAPTER OF JOB.

WHAT can I sing, while burden'd with my sin ?
How can I sing, since I am dead within ?
No cheerful subject animates my tongue ;
No praises are the burden of my song :
No !—Angels chaunt the glories of their king,
And saints, redeemed from sin, their tribute bring ;
But I, a wretched worm, polluted—vile—
(For sin does all my thoughts and words defile)
With Job will leave my couch to mourn in dust ;
Like him will cry, “ Oh ! let that day be curs'd
“ When I was born. Oh ! let it perish quite !
“ May darkness cover it ! And let the night
“ In which they said a man-child is conceiv'd,
“ Not in the months, or years, be e'er received.
“ Let midnight shades eradicate the day,
“ And chase the golden sun-beams far away ;
“ And let that night, with tenfold darkness stain'd
“ Forgotten be, as when rude chaos reign'd.
“ Let not one cheerful voice with songs intrude—
“ But lost in the most dreary solitude ;
“ Let all who feel their madd'ning anguish burn,
“ Unite with me, and curse it in their turn,
“ Because it did not close my mother's womb.
“ Why died I not ? Nor found the peaceful tomb ?
“ Why was I nourished by my mother's breast ?
“ For then I should have slept, and been at rest
“ With kings and counsellors, who in their pride,
“ Built drear mausoleums against they died :
“ With princes, who have hoarded up their gold,
“ With heaps of silver treasure yet untold.
“ Or, as a hidden and untimely birth,
“ Return to my primeval parent, earth.
“ There none are by the wicked more oppress'd,
“ And there the weary pilgrim is at rest :
“ Together there the prisoners find relief,
“ Th' oppressor's voice no longer causes grief :
“ The small, the great, the master, and the slave,—
“ All lie without distinction in the grave.
“ Why is light given to the man who would
“ Die, and leave all his misery if he could ?
“ Who earnestly keeps constant watch for death,
“ As men seek treasure in the mines beneath.
“ Who would rejoice if this last refuge found,
“ Made him a sleeping tenant of the ground.
“ Why is light given to the man whose ways
“ Are hid in an impenetrable maze ?
“ Who fast in his contracted sphere is wedged,
“ And all his path by God himself is hedg'd ?
“ My sighing cometh too, before I eat,
“ My tears like pouring waters downward beat,
“ Because the thing which I so greatly fear'd
“ Now in my way its awful form has rear'd.”

But it was sin, of which I was afraid,
Of which I often to myself have said,
As David fear'd the threat'ning hand of Saul, 1 Sam. xxvii. 1.
By this vile sin I fear I soon shall fall.

Had patient Job just cause to sorrow thus,
And imprecate his birth with such a curse?
'Tis true, he had his earthly comforts lost,
And disappointment had his prospects cross'd—
But was this all that made his spirit mourn,
And curse the day and night when he was born?
No!—God in darkness had his servant left;
He, of his charming presence was bereft;
'Tis here I join him, and together walk,
We the same language understand and talk.
If only earthly blessings we had lost—
If only our fond, foolish schemes, were cross'd—
This we could bear; the presence of the Lord
Does in our various trials peace afford.
But, if amidst our miserable lot,
We are by God apparently forgot;
Our inmost soul is filled with black despair,
Which spreads its dread and pois'nous influence there:
At last to reach the finish of the strife
Our souls choose strangling, more than such a life. Job vii. 15.

O Lord, return! no longer seem to frown,
But turn the floods which do my spirit drown. Job xiii. 15.
Wert thou to slay me, I must own thee just;
I to thee cling, and on thee still will trust.
Return those happy seasons once again,
That I, through darkness, may no more complain;
When thy bright candle shone around my head,
And on it all its balmly influence shed:
That I no more may mourn an absent God,
But see thee, if 'tis only in thy rod—
And be assured thou art my Father still
Defending me, thy child, from every ill,
And leading, both to know, and do thy will. }

EPHRAIM.

THE SPIRITUAL TRAVELLER.

THE christian is a stranger here,
A trav'ller in a foreign road;
He seeks the place to souls most dear,
He seeks the paradise of God.
Much he requires, while journeying
on,
Renew'd supplies of grace divine;
To tread the ways of saints have gone,
And all the tents of sin resign.
For their false pleasures give no joy,
When call'd upon to yield his
breath;
They're us'd by Satan to decoy,
Poor mortals to eternal death.
His spirit boasts celestial birth,
Nor can below desire to roam,

To taste the fading bliss of earth,
But longs to reach its heav'nly
home.
He envies not the worldling's mirth,
His bliss is fix'd on things above;
In meditating on the worth
Of his Redeemer's boundless love.
His num'rous trials will soon be past,
Quickly his gloomy ills subside;
Death meets this traveller at last,
And opens heav'n's portals wide.
He sees the new Jerusalem,
And enters that eternal land,
He's crowned with a diadem,
And fills a throne at God's right
hand.

INCEPTOR.

THE
Spiritual Magazine;
OR,
SAINTS' TREASURY.

"There are Three that bear record in heaven; the FATHER, the WORD, and the HOLY GHOST: and these Three are One." *1 John v. 7.*
"Earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

AUGUST, 1829.

(For the Spiritual Magazine.)

CIRCULAR LETTER, BY THE SUFFOLK AND NORFOLK ASSOCIATION OF BAPTIST CHURCHES,

ON THE POWER OF GODLINESS.

Beloved in the Lord in the common faith,

THE communion of saints is one of the best privileges which the redeemed are called to enjoy on this side the celestial world; and it is important and useful for the churches to avail themselves of every means for promoting it in faith and love which is in Christ Jesus. Separated by distance, our personal intercourse can be but seldom and limited; our communion must therefore chiefly consist in the sympathy that arises from the indwelling of the Holy Spirit, who animates and actuates the Head and members of the mystical body. Quickened, drawn, and sealed by him, we can and do maintain in Jesus a spiritual and heartfelt fellowship with his elect, however divided and apart; a fellowship that makes their interests and burdens our own, and excites a desire for the period when we shall be perfected in one. Hope anticipates the state where local separations shall cease, and every difference of judgment and feeling shall be swallowed up in the vision of God, and the perfection of love. Happy consummation! when the churches of the saints of every age and every tongue shall meet in one assembly, shining gloriously in the likeness of our lovely and matchless Immanuel, and the exceeding purity of his righteousness, and shall agree to crown him Lord of all! Spirit will mingle with spirit in unutterable communion, and their joy will be one, as they shall contemplate and realize their union in Jesus, who is, and ever will be, their life, their glory, and their all!

VOL. VI.—No. 63.

I

And doubtless it is desirable to cultivate a fellowship on earth, as closely resembling that which we hope for, as the imperfections and disadvantages of our present state will admit of. This is one end of our Association. May the Lord the Spirit descend more plentifully upon us, and make us one in heart !

" O may we find the ancient way,
Our wondering foes to move ;
And force the heathen world to say,
See how these christians love."

Can this end be better promoted than by seeking each other's spiritual welfare in simplicity and singleness of heart ; by combining our zeal, influence, gifts, graces, and labours, in spreading the doctrines of sovereign and distinguishing grace and salvation ; and by stirring up each other's minds by way of remembrance, lest we lose that which we have, and some man " take our crown ?" With this end in view, in connexion with the spiritual edification of the churches, and the honour of Zion's anointed Head, permit us, this year, to address a few reflections to your consideration on **THE POWER OF GODLINESS.**

On a subject of such vital interest, we would write with an affectionate and jealous solicitude, earnestly requesting the Lord to impart a spiritual and divine savour to every line of our epistle. It is only by his Spirit this power is given and known, and by his teaching alone that we can speak or write of it to edification.

The power of godliness is a spiritual, supernatural, and eternal life communicated to the soul of a vessel of mercy, by the quickening energy and indwelling of the Holy Spirit ; accompanied with the knowledge and enjoyment of God and his salvation in Christ Jesus ; a ready, grateful, and affectionate obedience to his will ; and the hope and foretaste of the inheritance reserved in heaven for the heirs of life. In other words, it is the divine nature and effectual working of divine power in the heart, producing spiritual affections and a holy walk and conversation ; by enabling us to live by faith in Jesus for righteousness, pardon, peace, sanctification, and every mercy, gift, and blessing ensured to the elect by the covenant of the adorable Trinity. The peculiarity of this grace is implied in such expressions as these :— " If any man be in Christ, he is a new creature."—" We are his workmanship, created in Christ Jesus unto good works."—" The law of the mind."—" The hidden man of the heart."—" The faith of God's elect,"—" Christ in you the hope of glory."—" The Spirit of God dwelling in us."—" The anointing of the Holy One which teacheth all things,"—" The savour of the knowledge of Christ ;" and " the kingdom of God, which is not meat and drink, but righteousness, peace, and joy in the Holy Ghost."

The apostle Paul, in his epistle to Timothy, has distinguished between the *form* and *power* of godliness, and by the injunction which he has given with the distinction, has shewn how much ministers, churches, and believers are concerned in knowing one from the other. He informs Timothy of the degeneracy and apostasy of the perilous

times in the last days, and among the characteristics of the men who should share in the corruption of those times, he describes them as "having a form of godliness, but denying the power thereof;" and then adds, "from such turn away." The injunction stands as a rule of conduct and discipline to the churches of Christ.

A form of godliness is a profession of religion without the indwelling of the Holy Spirit, and consists either in observing religious duties and ordinances without spiritual life, light, or liberty; or in holding the doctrines of salvation in the letter of truth, without the living faith of God's elect. Either kind of formality is offensive to God, and pernicious to the soul; and formalists of either kind are to be shunned.

Persons of pharisaic principles, who never esteemed their own righteousness as filthy rags, confide in the duties of religion and morality, and acquit their consciences by concluding they have done well. But under the veil of exterior sanctity, and in many instances under a reputation of superior piety, they are the most bitter and inveterate enemies of the cross of Christ. Scrupulous, even to superstition, they are frequent in fastings and mortifications, and seem to be most zealously affected to practical godliness; but "their root is rottenness, and their blossom shall go up as the dust." They raise a Babel, over which the Lord will "stretch the line of confusion and the stones of emptiness; and although they meet with men in the ministry who strengthen their confidence by daubing the wall with untempered mortar, "yet thus saith the Lord God, I will rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hail-stones in my fury, to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof, and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar; and will say unto you, the wall is no more; neither they that daubed it." Ezek. xiii. 13—15.

On the other hand, some err as widely and as ruinously, by resting in the mere letter of evangelical truth, and the notions of sound doctrine which they have heard, while they are void of the faith that stands in the demonstration of the Spirit and of power. The gospel has not come to them in the Holy Ghost and in much assurance. It is not the testimony of God to them, giving birth to the gracious experience of a life of faith. It has not been felt in saving efficacy, as the overpowering weapons of a spiritual warfare, made mighty through God to the pulling down of strong holds, and bringing every thought into captivity to the obedience of Christ. To what end then have they received the word? Alas! we fear it is a light that helps them to their ruin; a stone that falling on them will bruise them to powder.

The doctrines of salvation may be received from rational conviction, when they are not embraced by faith. The first requires only the exercise of the natural intellect, the latter the effectual working of

divine power: the application of the word by the hand of the Spirit being the only means by which faith comes and is maintained. In the first instance, doctrines are a theory on which we speculate; in the latter they are quickening, saving, and purifying principles, into which the heart is assimilated, and by which the habits of the life are sanctified. In the first we have the map of an estate; in the latter we possess and live upon the estate itself. The first resembles money in figures; the latter is sterling coin in hand, with which we trade and obtain incalculable interest and advantage.

Perhaps it is not enough considered, that even sound doctrines may become a snare. This remark is by no means intended to depreciate them. Valuable indeed they are, and cannot be too fervently embraced, nor too earnestly contended for. They should be dearer to believers than reputation, friends, and life itself. Every deviation from them is dangerous. When they are lightly esteemed by a people professing godliness, or are corrupted or concealed in the ministry, it is a certain indication of approaching apostacy. A spiritual judgment is then assuredly begun in the sanctuary, and the divine glory is upon the threshold. Carnal confidence, pharisaism, worldly mindedness, lightness, will-worship, and desperate barrenness will follow. Yet if the mere forms of doctrine are rested in, unaccompanied by the applicatory unction and seal of the Holy One, our faith is but an unfelt notion, and may prove the means of hardening us in presumption and strong delusion. "The kingdom of God is not in word but in power."

"Three things," observes the judicious and evangelical Robert Traill, "are simply necessary unto any man's having true religion and godliness;—sound principles of divine truth known; the savour of that knowledge in the heart, and the power of that savour in a man's worship and walk. There are no sound principles of saving truth but in and from God's written word. There is no right savour of those principles but in and "by faith and love which is in Christ Jesus," 2 Tim. i. 13, and iii. 5. It is by *this savour of the knowledge of Christ*, that the power of godliness is impressed on the heart and expressed in the life of a believer. If the principles of truth be not from God's word there can be no true religion; if the truth professed be consonant to God's word, and faith and love be wanting, it may be a man's notion and opinion, but it is not his religion; and if the power of known truth be not in his walk and conversation, neither should he himself, nor ought any other think, that such a man hath any religion at all."

But delusive and hurtful as a mere form of godliness is, there is a prevailing and treacherous tendency in the deceitfulness of the heart, to substitute it for the one thing needful: first, because being alienated from the life of God through the ignorance that is in him, the natural man knoweth not the things of the Spirit of God; and secondly, because the power of godliness is absolutely and exclusively the gift of God to "the remnant according to the election of grace." No human effort can acquire it.—It is not proposed to us

for our choice; it is not a conditional grant to every one or to any one; it is not a benefit offered to us, whose efficacy and use depend upon our acceptance, and that acceptance is to be determined by our will: but it is a divine life actually communicated by the unaided agency of the Holy Spirit, solely to the objects of an irrelative and eternal decree of election in the infinite mind. This truth is so humiliating, and is either so contemned or overlooked, that it must cease to be a wonder to a considerate believer, that men should generally adopt the form of godliness without the power. The error, probably, is not a little strengthened by the opinion that our want of that life of God in the soul which is *spiritual, supernatural*, and peculiar to the seed of Christ, is a mere *moral privation*, and that our inability to obtain it arises wholly from our *moral* impotence, or depravity. It is said we cannot obtain it because we will not; it may be affirmed in another view, that we will not because we cannot. It is true, that every descendant of Adam is utterly helpless in consequence of the unmingled wickedness of his principles and propensities as a fallen creature. The curse of the law gives him over to the power of sin and Satan, and abandons him to his criminality. Our moral imbecility is total and unqualified, and cannot be too strongly asserted. Sin has not only enfeebled and reduced us to a corpse-like impotence, a condition that negatives the supposition that any activity on our part is required previous to the obtaining of grace, but as it dwelleth in us it is a fixed principle of infidel and atheistic enmity to the whole economy of saving truth. We therefore reject salvation by grace, and true godliness, by a kind of hostile instinct, until we are renewed in the spirit of our minds. But this fact, abasing as it is, does not account for the whole of our inability. If enquiry into this subject be followed to its proper extent, it will be found necessary to resolve it into a want of physical power, as well as the corruption of the heart. It cannot be questioned but that our natural ability was at first exactly adequate to our prescribed obligations and duty; and the law which defines these obligations, must be considered as the best illustration of the extent of our natural ability. But in that law it is neither expressed nor implied, that the Creator has made it the duty of man, to have a spiritual life by the indwelling of the Holy Spirit, nor that he should exercise those *evangelical* graces, and bring forth those fruits of the Spirit by faith in Christ Jesus, which are peculiar to that life. Nothing like this is to be found in the prescriptions of the law, and, indisputably, because man in his primitive and best state, had not power to attain such a life, or to bring forth such fruits. But the opinion to which we have adverted, by maintaining that our inability arises solely from our depravity, necessarily implies that if that depravity were absent, we should possess a natural sufficiency to do what is now effected only by supernatural grace and influence, and that the natural exercise of the will, unbiassed by sin, would be adequate to bring forth those spiritual fruits and divine effects in the experience and life of a regenerate vessel of mercy, which are ascribed

to the effectual working and exceeding greatness of the power of the Holy Ghost. The pride of the heart, which affects to be independent on God, is in unquestionable alliance with this principle; and since it so obviously prostrates the office of that divine person, and disparages his energy and operation, its legitimate tendency is to induce men to rest on the religion which they can acquire by their own efforts, and to substitute the form for the power.

Considering the power of godliness to be pre-eminently divine in its origin,—a gift and gratuitous privilege flowing from the throne of grace,—and essentially spiritual in its nature, it will be suitable to the design of this letter to show its influence and effects in the heart and lives of the redeemed.

True godliness, in a comprehensive, general, and practical point of view, consists in a life of faith in Christ Jesus, and the leading purpose of the Holy Spirit in his effectual operations in the soul, is to divest us of all confidence in our own wisdom, strength, righteousness, and holiness, that we may enjoy all *in* Christ, receive all *from* him, and glory in his name alone.

In the prosecution of his gracious work, he brings home the divine law in its spiritual sense, and curse to the conscience; opens the heart, reveals its treasured iniquities, immeasurable deceit, and desperate wickedness; cuts off every presumptuous hope founded on our personal righteousness and works, and daily increases the pungency of our conviction: and by following all our attempts to obtain salvation by the law, with bitterness, bondage, desperation, and anguish, compels the soul to flee to Jesus as its only righteousness and refuge.

He convinces of sin in its guilt, inexcusableness, and prevalence in our nature and ways, until we are penetrated with a consciousness of its exceeding sinfulness; groan under its deadly burden and influence, and feel that we have no security from condemnation; no antidote for a despairing conscience; no spring of hope, or happiness; no discharge from the terrors and yoke of the broken law, but in the finished salvation of Calvary. Nor is it possible that we should see the worth or necessity of that salvation, nor receive it by faith, without such a knowledge of sin." "The whole need not a physician, but they that are sick." The salvation accomplished in the obedience, atonement, resurrection, and victories of our most precious Christ, as the basis of his church's confidence and triumphs, will appear useless and unmeaning to those who imagine they have some inherent virtues, and seek to obtain divine favour by their repentance or holiness. The mention of it will raise their contempt, rather than excite their gratitude.

It is otherwise with one who is convicted as a transgressor and criminal at the bar of God and conscience, by the Spirit. He neither palliates nor covers his iniquity. Much less does he expect to find in his own righteousness a counterbalance, which he may plead as a set off to his guilt. His mouth is stopped, and he abhors and rejects his own righteousness as earnestly as he deplores his sin. He not

only knows that he has sinned, but that he is without excuse. For there is no medium between the inexcusableness of sin, and the innocence of sin. If we are not convinced of the former, we live in the implied belief of the latter. But from this pernicious error the soul is effectually delivered by the revealing and searching light of the Spirit of truth. As sin is an unprovoked offence against a Being of infinite purity and majesty, an evil which he forbids and abhors as the object of his infinite displeasure; as *one* sin alone hath depraved and vitiated the mind, will, and affections of every man, and brought our nature to shame, misery, and ruin; as the only punishment equal to its demerit is the suffering of unquenchable fire in hell, and as it could be expiated only by the immensely precious sacrifice of the Son of God; we cannot know its exceeding sinfulness, without being deprived of every plea of self-justification, under a conviction that we are wholly to blame, and inexcusably criminal.

Such a conviction is essential to faith, repentance, submission to the divine will, and to every act of evangelical obedience. Experimental godliness is never felt; practical godliness is never exercised without it. We cannot reverence the holiness of God, nor clear him when he judgeth, nor see the necessity and glory of redemption by the blood of the cross, nor attain eternal life in Jesus by faith, nor pray, nor praise, without the knowledge of sin in its turpitude, filthiness, guilt, deceit, aboundings, and inexcusableness.

We have no access to God as our God, nor any homeselt sense of salvation by the faith that appropriates it, till we are driven in the agonies of conscience, by "the letter that killeth," to despair of righteousness by works. Not indeed that the bare consciousness of guilt will bring us near to him, or induce us to place any real confidence in his name. Heartfelt criminality is usually attended with fear and shame, and in its own tendency separates and alienates us from God; yet it is necessary to fit the soul for that direct and unqualified trust in the person, righteousness, and atonement of the Mediator, by which our reconciliation is effected. "For the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

We have intimated that true godliness, practically considered, in a general point of view, consists in a life of faith. This is evident from many considerations. "The just shall live by faith;" and the confession of his lips agrees with the principle by which he is actuated: "I am crucified with Christ, nevertheless, I live, yet not I, but Christ liveth in me, and the life that I live in the flesh is by the faith of the Son of God, who loved me, and gave himself for me." The means by which we enjoy, serve, and glorify God, must necessarily be very different from those of upright, sinless, and un-fallen creatures. Man in his integrity attained these ends by his obedience to the law. But the fall has disabled us, and rendered these means nugatory and impossible. Since

"To convince and to condemn
Is all the law can do."

Subsequent to the fall, "the law was added because of transgression," that every mouth might be stopped by the clear and determinate manner in which it convicts us of sin, by shewing the aboundings of "the offence" in our practical iniquity from the womb, and in the corruption and impotence of our ruined nature. When this intention of the divine lawgiver, as the God of grace and salvation, is accomplished in the feelings of conscience, we are then made to know that we have no means of enjoying and glorifying God but by believing. "The law is our schoolmaster," to instruct us by its doctrine, and to lash us by the just severity of its commands and curse unto Christ; but when faith is come, we are no longer under a schoolmaster. It has fulfilled its salutary office in the divine economy of sovereign grace, when, under the ministration of the Spirit, it has brought us unto Him "who is the end of the law for righteousness to every one that believeth." "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." As the two tables of the covenant were laid up in the ark of old, so the law in its pure and unchanging excellence is treasured up in Christ Jesus our spiritual ark; and the revelation of him to the heart as the end and consummation of the law, is the means by which faith is given, and we trust in him as the LORD OUR RIGHTEOUSNESS. This event is the gospel jubilee of the redeemed. Instantly the soul is unfettered and set at liberty, and under the sweet constraints of grateful love we serve God in newness of spirit, not in the oldness of the letter; our holiness and happiness begin together.

"To see the law by Christ fulfill'd,
To hear his pard'ning voice,
Changes a slave into a child,
And duty into choice."

Salvation is in Christ alone. The convicted and self-emptied sinner receives in him all that is necessary to discharge him from guilt; to justify him from all things from which he could not be justified by the law of Moses; to reconcile him to God, and fill his mind with peace. In this important transaction, Christ is all and in all; to the exclusion of all moral and religious duties and attainments. Beholding him, we are saved. In reality, we do nothing, but trust in what he has done. This is enough. Infinite wisdom, presiding in the counsels of the Trinity, ordained this as the sole and sufficient means of salvation, and made it sure by the covenant and oath of the Father, Son, and Holy Spirit. The gospel reveals both the salvation and the covenant in which it is founded, and is a clear and full warrant to the poor helpless sinner to receive and rest in Jesus for salvation; without seeking any recommending qualification in himself, or performing any conditional or preparatory act. Such a method meets our case, and admirably displays the manifold wisdom,

exceeding riches, unincumbered liberality, and absolute sovereignty of grace.

When the power of godliness has the greatest influence, in other words, when the Holy Spirit worketh most effectually in the heart, salvation in Christ is most clearly apprehended, and most powerfully realized. The eye of faith not only beholds the object; but distinguishes its interest in it. There is salvation in the look of faith, because it sees the cross and righteousness of Jesus. And the advantages and glory of being saved in Christ appear so great, that the believer would not exchange his condition for Gabriel's purity, harp, and crown. Ten thousand praises for this grace! The immeasurable excellence of the Redeemer's person and righteousness, gives the sinner a ground of greater boldness and joy in the Lord than can be felt in the unfallen minds of angels, who are accepted in their own personal integrity.

And it is the unquestionable privilege of believers to reckon that they are for ever saved in him. Changing feelings and the fluctuations of sensible enjoyment do not affect the stability of his perfect work. Our pardon is as irrevocable as the efficacy of his atonement is without change; and our justification will stand in the records of heaven, as long as he lives and sustains in his own person, the unfading, unforfeitable, and everlasting righteousness of his people. On this ground we are in no hazard of placing too much confidence. It deserves our triumph, as it claims our trust.

It will not, however, be foreign to our subject to remark, that many believers are seduced, by one means or other, from the simplicity which is in Christ Jesus, and are held in doubt, darkness, and bondage, because they seek some prop for their confidence beside the Rock of Ages; some reason for their faith beside the absolutely free promises, word, and covenant of God. They overlook the matchless worth of Jesus; or the sufficiency and freeness of his salvation, and pierce themselves with many sorrows, either by legally trusting in duties as means to bring them to it, by seeking some measure of sanctification as a preparatory fitness for acceptance in him, or by setting up their experience as a kind of spiritual antichrist to derive their hope and comfort from; instead of seeking all in Christ and taking all from him. Guard against these mistakes. They are exceedingly hurtful. They embitter the feelings; poison every means of spiritual enjoyment; and render the life and conversation barren, carnal, and unsavoury. Neither duty nor experience is the rule of believing; nor is the performance of one, or the feeling of the other, the ground or warrant of our confidence in Christ. The word that reveals him, clearly authorizes every conscious sinner to trust in him alone; and when we receive and rest in him, in the record which God has given of him, to the exclusion of all things else, we then treat him as Jesus, that is a Saviour, and honour him above every other name.

Ignorance or oversight of this, is an occasion of the most distressing

exercises of soul; and in order to destroy every reed on which we lean; to expel us from every refuge of lies; and cure us of the leprosy of unbelief, the Holy Spirit opens the secret chambers of imagery and abomination in the soul, and so affects us with the power, plague, odiousness, and filthiness of the sin that dwelleth in us, as to drain every spring of legal and selfish hope and consolation. Sin is suffered to prevail within and lead us into captivity, till the heart groans under its wretchedness; feels incapacitated for every spiritual exercise; can neither pray, read, nor hear to profit; frets under its distressing sensations, and sinks deeply into the horrible pit and miry clay.

" 'Tis thus our pride and self must fall,
That Jesus may be all in all."

Trying as this discipline is, it is both needful and salutary; and when we have passed under it, for a time, it becomes an invaluable means of establishing us in Christ, and of causing us always to triumph in him. His name is endeared; and in the boldness of the faith, that dares look at sin in its worst forms and not despair, we give up the conscience to his care and keeping, where he enthrones himself in his robes of righteousness; sprinkles his blood to remove its defilement; pronounces our sins forgiven by the secret voice of his Spirit; and, by his abiding presence, subdues and tramples on the last relics and spoils of legal bondage and fear. Peace, joy, and liberty, then become the inmates of the soul; every evil and dead work is removed; and the adoption cry, of Abba, Father, by the inbreathing of the Spirit, springs up spontaneously in the heart, with feelings that cannot be uttered. "And in that day, thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." Isa. xii. 1—3.

This gracious experience is invariably attended with a holy influence upon the mind, motives, and conduct. Personal and practical sanctification follows the salvation which is realized by faith alone. Indeed, it is this circumstance that renders evangelical sanctification a mysterious, and, in general, a mistaken subject. It seems to lie in a path which the vulture's eye cannot reach; no human sagacity can descry.

Holiness is indispensable. The spiritual mind prizes and seeks it as an inestimable gift, privilege, and benefit, which blessing love has provided, and will assuredly communicate to every vessel of mercy. It is essential to true happiness, and is inseparably connected with living faith and the power of godliness.

The understanding, reason, affections, and will; the person, principles, and actions of believers, are consecrated and set apart for the Lord, by the eternal purpose of the Father, the sacrificial

blood of the Son, and by the indwelling and influences of the Holy Spirit. Indeed, it is from the office which the Spirit fills as the regenerator and sanctifier of the chosen body, that he sustains the distinguishing appellation of "Holy." And his presence in the soul denominates Israel, "Holiness unto the Lord:" as the manifestation of the divine glory, in the symbolical *Sheshkinah*, in the temple, made that building a holy place. This constitutes our *personal* sanctification—and the fruits of it, in the spiritual affections of the heart, and the habitual conformity of the life and conversation to the will of God, are our *practical* sanctification.

In *practical* sanctification, the Holy Spirit is the leading agent and cause, who worketh in us both to will and to do of his own good pleasure; and in maintaining and carrying it on, he teaches and enables believers to receive all their supplies from the fulness of Christ, and to do all things in the name of Christ, and according to his word. Thus we walk by faith, and every act of obedience and practical holiness is the obedience of faith.

The springs of the church's holiness are in her Head. Christ is made *sanctification* to us; first, as we are relatively, federally, and representatively sanctified in the illustrious purity, and holy glory of his person; secondly, by the efficacy of his blood, which cleanseth us from all sin; and thirdly, by the communication of his grace, in spiritual life, light, love, and power. For as the grapes grew and ripen upon the branches by virtue of their union to the vine, so from Christ our fruit is found. He is the root of the righteous that yieldeth fruit: "the root of the matter within" them, that thrives so mysteriously as to baffle all the calculations of carnal reason, by giving to believers a holiness of character and conduct, which many wonder at, who reproach the faith which they profess as licentious and pernicious. "For the grace of God which bringeth salvation unto all, teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the present evil world."

Grace imparts a spiritual bias to the soul, and by its sweetly constraining power, enables the believer to walk so as to please and glorify God. Yet he renounces himself in what he does, and aims only to live Christ. See Gal. ii. 19, 20. Widely different from the unsanctified moralist, and the self-approving pharisee, he knows that all his virtues must be derived from the fulness of the incarnate God, and his obedience can be accepted only as it ascends to God perfumed and sanctified in the sweet-smelling savour of Calvary's altar. There is such a "leprous depravity" cleaving to his nature, that all his actions are defiled by it, and his duties when performed would be his condemnation under the precept and sanction of Sinai's law. But in Christ they are graciously approved. This consideration inflames his love and stimulates his zeal; and as he goes onward looking unto Jesus, he lives holily and unblameably, and has "this testimony that he pleases God."

"It is not, however, to be denied," as one remarks, "but a be-

liever may be permitted to fall ; but though he falls he shall rise again ; the Lord will certainly restore him. His will, the leading power of the soul, is still on the Lord's side, nor can he sin as he once did, when his will was the servant of sin and Satan, for then he knew not God, but was led captive by the devil at his will. Now that he has known God, and experienced the power of his grace and truth, his affections are thereby won over to the Lord, his heart is engaged in his service, and he yields true allegiance to the King of Zion. A soul once touched with the grace of God may be compared to a needle touched with a loadstone ; it is the property of such a needle to point always to the north ; by force it may be turned into a contrary direction ; yet let that force be taken off, the magnetic virtue and influence again appears, and the needle returns into the same direction. Thus it is with a soul savingly wrought upon by the Spirit of grace ; however it may be overcome by surprize, or overpowered by the violence of temptation, nevertheless the grace received shall never be lost ; such a soul can never rest till it returns to the object of his love and the centre of his bliss, nor shall he ever be left so far as to justify himself in sinning."

From these general reflections on the power of godliness it may be useful to descend, and briefly point out its influence in the communion of the soul with God ; in the habit and character of believers ; in their sufferings ; and their prospects of the eternal world.

(To be concluded in our next.)

(For the Spiritual Magazine.)

RETROSPECTION.

WE employ this word to express that beneficial exercise of the mind, in which a believer is engaged, when, under the illuminating influence of the Spirit of truth, he reviews "all the way which the Lord his God has led him," in order to accomplish in him all "the good pleasure of his will."

We need no laboured reasonings to prove that man is a miracle to man, and a miracle to himself ; neither does it require any long process of argument to establish the fact, that the general conduct of God towards his saints, though inflexibly *just*, and invariably *gracious*, is nevertheless dark, involved, and trying.

Jehovah has a special purpose to accomplish in the individual history of every believer ; that purpose is hid in himself, and the means for accomplishing it are selected by himself ; in determining each, "he is too *wise* to err, too good to be unkind."

Every christian will readily concede that, the three grand attributes of God which we have just noticed, *always* regulate his conduct towards his church. The providential dealings of God should never be studied, without an immediate reference to these attributes ; because,

if the supposition be for a moment indulged, that there is any irregularity in the procedure of heaven, in that moment its brightest glories are obscured.

It may fearlessly be asserted, that the duty which the Most High once prescribed to Israel, (Deut. viii. 2.) is equally incumbent *now*: indeed one striking difference between the worldly man and the christian is, that whilst the former "regards not the work of the Lord, neither considers the operations of his hand," the latter rejoices that, "the works of the Lord are great, sought out of all them that have pleasure therein." Hence, that which the sinner despises, is the delight of the saint to perform. The designation generally applied to the children of God is, "a poor and afflicted people:" *some* are exempt from poverty—*none* from sorrow.

Man enjoys a peculiar satisfaction in dwelling upon the history of his own afflictions; he loves to witness the pity which a relation of those afflictions excites: this is one exhibition of that selfishness which cleaves to our nature. It is right that we should meditate on the dispensations of God; it is highly beneficial to remember "the land of Jordan, and of the Hermonites, and the hill Mizar;" but these recollections must not be unaccompanied by the acknowledgment, that "the Lord is righteous in all his ways."

Let a believer select any period of his life, memorable for the embarrassments under which he was then suffering; he made every great and honourable exertion to extricate himself, but these exertions served only to increase his difficulties; he had been taught to cast all his care on God, and he sought to do so in the midst of his troubles:—his God appeared to have forsaken him; some sad event occurred which seemed to complete the destruction of all his hopes—in agony of soul he sunk before God, exclaiming, "I am oppressed, undertake for me;" and before his throne he left his burden. Soon the scene is changed, the very acme of his misery appears to have been the commencement of his prosperity: *now* every dark and threatening event is made plain, and his delighted spirit sings,

"As I travel let me own,
To what arm my praise is due;
And mark some monitory stone,
"Ebenezer, hitherto!"

"What thou knowest not now," said Jesus, "thou shalt know hereafter;" which, by no means applies exclusively to heaven; though it is certain that the mysteries of God will be more fully developed there than they can be on earth. Jacob well knew that God would give the land of Canaan as a possession to his descendants; but he had no idea of the way in which this grant would be bestowed. When Joseph rested on his knee, and told with melting simplicity, his prophetic dreams, his father rebuked him, but he could not dismiss from his mind the intimation these dreams conveyed. "His father observed the saying:" but all was wrapt in mystery impenetrable. A short time afterward the blood-stained

coat of Joseph is placed before him ; notwithstanding the coagulated gore which covered it, he recognized it as the garment of his son ; and whilst it falls from his trembling hands, he is heard faintly to say, " Joseph is without doubt rent in pieces." During a lapse of twenty years, his thoughts would often recur to this loved, this sainted youth ; then Benjamin is demanded by an unfeeling lord of Egypt ; the spirit of the parent is broken, the faith of the saint declines, and the bereaved sufferer exclaims, " All these things are against me." A few years passed away, and the patriarch looked back, and these great afflictions became incentives for songs of praise. He then saw that these events, like the hidden wheels of some piece of complicated mechanism, were all working together for good.

Happy will it be for the reader, if he be a believer, if these observations induce him to review the many providential mercies of which he has been the subject. The philosopher who studies the minutiae of nature's law, is well repaid by the discoveries which he makes ; and the christian who loves to retrace the footsteps of his God, at the conclusion of each sanctified review shall have abundant reason to sing,

" I praise him for all that is past,
And trust him for all that's to come."

July, 1829.

DESMOND.

(For the *Spiritual Magazine*.)

LETTER TO THE EDITOR.

Sir,

THERE is a palpable and dangerous error committed in all the English translations of the Bible, that I have *ever* met with ; or by enquiry among my religious friends discovered. It may be that some of your readers may be able to point a translation which does not contain them ; or inform myself (and a few other ignoramuses of the Hebrew language) how such error may be rectified ; so as to enable me to form a correct judgment on a subject of such vital and vast importance.

I have seldom heard or seen it remarked, but it is no less a truth, evident to careful, close thinking, and prayerful readers of the sacred oracles, that the name " God," and " Lord," occur very repeatedly in the old testament in a very awkward and unmeaning manner ; in a manner mysterious, far beyond the intention of its gracious author, as I humbly conceive. I find, on deep research into the subject, that the terms, Jehovah, Adoni, Aleim, &c. in the original, are indiscriminately rendered, " God," and " Jehovah." My object, therefore, is, if I cannot find a translation in which the original terms are properly rendered, to be able to know how I may discover which of the original terms are made use of, as I read, study, and think for myself, in the constant presence of my God and Lord, Jesus Christ ; in whose works of atonement and righteousness I look with confi-

dence for my acceptance with my heavenly Father, now, and at the last day. As there is an *infinite* difference between the original terms mentioned, there ought, I humbly apprehend, to be no less than an *infinite* distinction somehow in the words which are substituted in another language, and professing to be a translation. As I have long sought in vain this great desideratum in the religious world, it may be, I have thought it in your power, to give me some satisfaction on this head ; and I am satisfied by inserting this in your Magazine, it may be the means of eliciting some valuable information, which will be very acceptable to many of your constant readers. Error in principle, is always likely, or at least liable, to beget error, and perhaps something worse, in general or particular practice. The doctrine of the three personalities, the infinite essence, and that of the one glorious person denominated Christ, our Saviour, from being so mystified, mangled, and obscured, by the generality of writers on the Trinity, and the person of our Lord, takes its rise in our translation, hinted at above, and which translation I cannot but think, is the prolific source of that false representation of divine truth which make and confirm so many arians and socinians, as constantly creep into light, and increase ; it gives them handles of their opponents' manufacturing, calculated to weaken the foundation of a christian's faith, and consequently afford the enemies of our dear Saviour just reason to shoot us with the guns and ammunition we make for their use, or sanction the use of, which is the same thing.

I am, Sir,

Your very humble servant,

2, BANK BUILDINGS,
Jan. 30, 1829

A MINISTER.

(For the Spiritual Magazine.)

AN ATTEMPT TO A CRITICAL ELUCIDATION OF A DIFFICULT PASSAGE OF SCRIPTURE,

ON THE PRINCIPLES OF MODERN SCIENCE, BY ABRAHAM BOOTH.

" And Moses took the calf which they had made, and burnt it in the fire, and ground it to powder, and strowed it upon the water, and made the children of Israel drink of it."—Exod xxxii. 20.

MIRACLES were supernatural dispensations of providence, exerted only in some particular cases, which required an extraordinary exhibition of Almighty power either to shew the capability of his omnipotence to perform, or his willingness as a God of mercy to assist the children of men. And when performed through the medium of mortal agency was always preceded by a solemn appeal to the feelings of the witnesses, and attended with an equal solemn exhibition of supreme power.

There are perhaps few passages of scripture which meet with more

objections from sceptics than this. The only point which is apparently tangible is, that as no miracle was implied by the sacred writer, the act was merely suggested by the wisdom of Moses, and that by taking the passage in its literal sense, it would imply him possessed of more knowledge than chymists of the present day.

It is asserted that Moses burnt the golden calf in the fire. Gold, it is well known, will endure the most intense heat long continued, without being oxidised, even if kept for some time in a state of fusion. By burning it in the fire, we are not however to understand, that any actual combustion took place. Chymistry, both in the language of the Arabians and of the Egyptians, had a name signifying the science of fire, as it was from this agent that the most important changes in their operations were produced.

There is no reason for believing that the chymical knowledge of Moses was limited to the action of heat upon substances, as this passage may be considered rather to imply that he submitted the gold to a chymical process. It was long since observed by Stahl, that gold when fused with an alkali, forms a compound soluble in water. Gold is also soluble in nitre muriatic acid, and the compound thus obtained is crystallizable, and soluble in water. Each of these solutions are intensely nauseous to the taste; and the children of Israel were probably compelled to drink the water in which the golden calf had been strewed, because it was disgustingly nauseous to their palates.

FRAGMENT.

THERE can, perhaps, be no better judgment formed of a man's state Godward, than by the estimate he has of the world. Every real christian looks upon the world as his soul's foe, and whilst he is in the world, is not of the world; nay, even when the world puts on the most alluring face, he accounts its smiles as those of a deceitful harlot, and the language of his heart is, "Thou art my portion, O Lord. Whom have I in heaven but thee, and there is none upon earth that I desire in comparison of thee?" His opinion of the world at all times must be, that it is a poor, empty, worthless bubble, which will soon vanish away; and even at those seasons when he feels himself too much entangled and drawn aside by worldly objects, still his judgment is not changed, and he wonders that he should be so much the dupe of a bewitching strumpet. It is not so with the formalist. Amidst his highest parade of religious pomp, so far is he from suspecting the world to be his adversary, that it is his idol. Give him plenty of the world, and in return, he will give God plenty of prayers and sacraments, and some alms-deeds; but amidst them all, the world is uppermost in his affections; though, "God forbid, (says he) that I should neglect my duty."

ORIGINAL ESSAYS.

 LI.

THE AGENCY OF JEHOVAH IN THE PERSECUTIONS OF HIS CHURCH, HER HAPPINESS AND GLORY.

"He turned their hearts to hate his people, to deal subtilly with his servants."—Ps. cv. 26.

THE glorious doctrine of our motto is full of difficulties, which, with this solution, we shall fully and fairly lay before the children of tribulation for their comfort and edification.

The first part of the difficulty arises from the author of this hatred and subtilty. "He (the Lord) turned their hearts to hate his people, to deal subtilly with his servants. And in very deed for this cause have I raised thee up, or made thee stand, for to shew in thee my power; and that my name may be declared throughout all the earth. But Sihon, king of Heshbon, would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day." He was the enemy of Egypt, and the covenant God of his poor and afflicted people and their believing ancestors. To them he had bound himself from love, freely, with a perfect, a God-like knowledge of their characters; so that no feeling, no thought, no action of theirs;—no occurrence, no agent in any world, at any period, by which they could be affected, could add any thing to the view he had, from eternity, formed of them, and of all worlds; and consequently could not alter the permanency of his love, or change the purposes of his mercy.—"Known unto God are all his works from the beginning of the world; neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. He will rest in his love." See Psalm lxxxix. 29—33. Isaiah liv. 7—10. Mal. iii. 6.

Moreover he bound himself by an oath. "For when God made promise to Abraham, because he could swear by no greater, he sware by himself. And the angel of the Lord called unto Abraham out of heaven the second time, and said, by myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies."

What were the blessings of this most solemn and most gracious oath? "I will be to them a God, and they shall be to me a people. Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house

of his servant David; to perform the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness before him, all the days of our life." In one word, he engaged to inflict punishment upon their enemies for all the injustice and cruelties his people should receive at their hands. Luke i. 68—75.

What, we ask, was the import of this oath? What but the pledging the glory—nay, the very being of the eternal God; that he would cease to be God, and suffer the penalty of the violation of his own oath when he ceased to be the covenant God of his people. But as it was physically and eternally impossible for him to *lie*, or cease to *be*, so it was equally impossible for him to cease to be their covenant God and Redeemer. And after all, is it possible for him to "turn the hearts of their enemies to hate them, and to deal subtilly with them?"

The second difficulty flows from the *parties* he employed. They were the enemies of God and his people, whom his justice had doomed to destruction for their impenitence and rebellion. And, though this conduct of the Holy One of Israel is, apparently, revolting to reason, it is in harmony with the uniform tenor of his government, the evidence of facts, and the voice of revelation. Never does he employ the *peculiar people* in acts of vengeance upon each other, or upon their unrighteous oppressors. The objects of his choice are the openly profane, or the hypocritical followers of the cross; who, while they are accomplishing his unerring purposes, act freely, from their own selfish or ambitious motives; ascribing the whole of their success entirely to themselves: and therefore, are as responsible and as guilty before God, as though he stood a silent and inactive spectator of their operations. "O Assyrian! the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither does his heart think so; but it is in his heart to destroy, and to cut off nations not a few. Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, by the strength of my hand have I done it, and by my wisdom; for I am prudent." Isaiah x. 5—34.

Notwithstanding this is the uniform conduct of providence, it does not diminish its mysteriousness. It seems hard for a father, at any time, to employ against his family its natural enemies; but it is peculiarly so, in certain circumstances in which that family is sometimes placed. As the Egyptians were the natural enemies of the Jews, they would always treat them with cruelty; but that cruelty would become more cruel from the conviction, which dwelt alike in the cottage and the palace, that Israel as a *body*, was incompatible with the

political existence and glory of Egypt : and therefore, that *one* of them must cease to *be*. Possessing absolute power over the property, the liberty, and the life of Israel, they would indulge this feeling without restraint and without remorse. At such a moment to turn their hearts to hate his people, to deal subtilly with his servants, was like rousing the fury of the tiger against the helpless lamb.

The *victims* of this agency is the third difficulty which attends it. They were all the objects of the care of the King of kings, and the subjects of his victoral kingdom ; and many of them partakers of his *special* and covenant favours : endeared to him by all that was tender, holy, interesting, and glorious in his character and government.—“ They were his crown—his inheritance—his body—one spirit with him, who filleth all things. He who touched them, touched the apple of his eye,” was the record which he commanded his holy prophet to enrol in the sacred volume, and hang up in his temple, as the picture of his heart, for the comfort of his people, the terror of their enemies, and the inspection of all ages and nations. Yet these people are the victims of persecution in peculiarly affecting circumstances. They were strangers in a strange land, where there were no sepulchres of their fathers, or monuments of home and national independency. Nothing was seen but signs of oppression, slavery, and misery, which made their *lives bitter*. They were allowed no public altars for their God ; no priest to instruct them in the law and the covenant ; no sacred fire, or offering ; no instruments of music, or voice of singing men and singing women, to proclaim the new moon and the returning sabbath of holy rest and gladness. In these tabernacles of the righteous, groans, and sighs, and cries were heard in the places where thanksgiving and praise have their sublunary dwelling. Was it not enough that they should suffer for their attachment to their God in the house of bondage, into which his hand had conducted them, but must those sufferings be augmented by their covenant God himself ? “ Have pity upon us,” they might have said, to every being that was armed against them, “ for the finger of our covenant God hath touched us.”

The agency itself is the last difficulty we shall mention. To assist our readers, under the blessing of the Holy Ghost, in their efforts to form a correct idea of the doctrine in our motto, we will inquire into the primary cause of the hatred of the enemies of the house of Jacob ; the fore-knowledge and prediction of the fact, and the agency which is ascribed to the Almighty in this momentous affair.

The unexampled and rapid increase of the Jews, from a small family to a mighty nation, and the consequences that might follow, were the primary cause of the hatred and persecution they endured. This was openly avowed by the monarch himself. “ And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty ; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, behold, the people of the children of Israel are more and mightier than we : come on, let us deal wisely with them ;

lest they multiply, and it come to pass that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them task-masters, to afflict them with their burdens. But the more they afflicted them, the more they multiplied and grew : and they were grieved because of the children of Israel." Exodus i. 7—22.

Every man who is acquainted with human nature and national partialities, must be sensible that this was a cause sufficiently powerful to rise to the highest pitch the suspicion, the envy, the jealousy, and the hatred of Pharaoh, the court, and the people of Egypt ; and prompt them to the adoption of every means within their power to prevent, as they apprehended, its fatal consequences. Of this rapid increase God was the cause, and therefore the *innocent author* of the hatred of the king and the nation. This, we firmly believe, is the meaning of the Holy Ghost in our motto : and this simple and glorious meaning is in perfect harmony with the perfections of Jehovah, the equity and grace of his government, the freedom and awful responsibility of man, and the happiness and glory of the church of Christ.

In this sense every persecution that has taken place, or will take place in the world ; every unhallowed act, whether of individuals or of governments ; and the bloody and cruel malice from which they originated, may be attributed to God. The exciting causes of persecution are the gospel, the holy and intrepid spirit and deportment of believers ; and as these come from God he has been the innocent occasion of the hatred and cruelty they have kindled in the bosoms, the laws, and the conduct of misguided rulers and their infuriated people. But this, so far from being a reproach to him, or a justification of his enemies, is an imperishable monument of his grace and glory, and of their wickedness and folly.

If you, who are spiritual readers, will suspend your desires to enter into the philosophy of revelation ; by which we mean, your enquiry into the secrets of its mysterious doctrines, and the order, the dependency, and the accomplishment of the purposes of the Almighty ; which, like nature and her laws, can only be perfectly known to himself : if you will see light in the Lord by an implicit faith in his word, and reject the infidel and atheistical attempt of a *mental anatomical dissection* of the causes, the manner, the ends, and harmony of the works, the words, the purposes, the being and persons of Jehovah : if you will cease the vain and blasphemous effort of attempting to see with his all-seeing eye, and thereby become God yourselves ; and will humbly take your proper place in the school of Christ, and with faith and prayer, as the children of light, receive light from your heavenly Father, you will be satisfied with this simple, but scriptural, solution of our motto ; and leave his throne shrouded, as it is, in clouds and darkness, with the grateful conviction, that righteousness and judgment are its base, and that, consequently, the blessed and adorable Head of the church, who holds the rein of universal government, will do right. Yes ! at the close of every sorrowful scene, all the doubting but asto-

nished sufferers cry, "He hath done all things well; he maketh both the deaf to hear, and the dumb to speak."

We know of no fact in scripture that more beautifully illustrates the doctrine of our motto, than the coat of many colours which Jacob made for his beloved Joseph, and which excited against him the hatred and persecution of his brethren. The good old patriarch did not form the hatred of his unnatural sons; but he formed the coat which called it into existence; and therefore was its innocent author. Though in the simplicity and innocence of parental tenderness, he made this pretty token for his little favourite; his right, or, at least, his prudence in doing it, may be doubted: but the right and the prudence of his covenant God, in the dispensations of his grace and justice, cannot for a moment be doubted. The patriarch was ignorant of the consequences of his conduct; but to his God, the blessings which he bestows in time, with all their consequences, were perfectly known, even from eternity.

The angel of the Lord—the messenger of the covenant, foreknew the fact in our motto, and predicted it; and therefore he may, improperly, be said to be its author. We say improperly, because foreknowledge, accurately speaking, is not agency, nor is it the cause of all things. Some things God foreknows, because he brings them into existence. Of this number we class being in general, with all the good, natural, moral, spiritual, with which it may be attended. Other things he foreknows from a perfect knowledge of their defective causes, and also from the good which he himself effects. In this class must be included the hatred and persecution of his people; their various trials and temptations, and the existence of sin in general. The defective or negative cause of sin, which is wholly in the sinner, and which, because it has not a real *entity* or *being*, cannot be created, is known with perfect accuracy to our glorious Redeemer. Besides, he knows the quantity of evil by the quantity of good he has created. To explain our reasoning:—a person acquainted with the dimensions of a room filled with darkness, lights up a part of the room, and from his knowledge of the space which he has filled with light, he knows the quantity of darkness which remains.

Under these different views of fore-knowledge we class, not only the doctrine of our motto, but the whole system of prophecy and revelation; because they include all the kingdoms of creation, providence, and grace, with the glorious Trinity, and the whole circle of moral agents, with the eternal results of their action.

The Captain of our salvation presented to the mind of the father of the faithful, a picture of the awful and gracious transactions to which our motto alludes, when the voice of prophecy spoke them in his hearing, and commanded him to record them for his own faith and hope, and the faith and hope of all his spiritual children, to the end of time: "And when the sun was going down, a deep sleep fell upon Abraham; and lo, an horror of great darkness fell upon him." What was the cause of this "horror of great darkness" in his soul?

The sighs, the groans, and the miseries of his seed, whom he beheld slaves in a strange land, amidst flaming furnaces, at which they were doomed to labour. Afflicted and amazed at the sight, he enquired of his God its purport. This is evidently implied in the following words:—"And he said unto Abraham, know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge; and afterward shall they come out with greater substance." Gen. xv. 12—15. Exod. iii. 19. iv. 21. viii. 20. ix. 12.

The nature of the agency our God excited upon the heart of the enemies of his people, is the last difficulty we propose to discuss. But, if the rapid increase of the Jews, was, as we have stated it to be, the cause of the hatred and persecution they endured, the agency of God consisted in the production of this cause, and not in a direct influence excited upon the hearts of their enemies.

But as this agency may, in the opinion of many of our readers, be too simple, too contrary even to the very letters of our motto to be correct; we will examine the import of other passages in which it is mentioned. "But I will harden his heart, that he shall not let you go. For the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."—Exod. iv. 21. Rom. ix. 17, 18.

We do not blink the difficulty before the fashionable semi-infidel, and pharisaical doctrines of the day, when we assert, that, God never did, never will, nay, that it is naturally and eternally impossible for him to exert either a direct, or indirect, a negative or a positive agency upon the heart of Pharaoh, or that of any other being by which he causes them to sin. Such an act is unnecessary, and therefore will not be done. It is unjust, and therefore impossible with him who must cease to be God when he ceases to be the holy and righteous governor of all worlds. They who are but imperfectly acquainted, (and even an archangel is but so) with the causes of sin and the properties of a creature, whether Adam or an angel, will know that no such act is necessary to the production of sin, or to ensure the final impenitence and condemnation of the sinner. But that, on the contrary, wicked as is the world, and miserable as are its inhabitants, this wickedness and misery would be inconceivably encreased, and the habitations of man turned into a den of thieves, or a waste howling wilderness, were men and devils suffered to act as they pleased, and not constantly held by the curb of a gracious providence.

What then was that agency, you ask, which God excited upon the heart of Pharaoh? It was an act of *sovereignty* and *justice*. An act of sovereignty; which consisted in creating *him* and not *another*, and endowing him with such eminent abilities, placing him on the

throne of Egypt at that important period, and surrounding his throne with prosperity and glory, until he commenced his mad and unrighteous war with God and his covenant seed. An act of justice; which consisted in giving to Pharaoh his due, and suffering him to act as he pleased, under the impulse of his passions and a crooked and barbarous policy, which trampled upon justice, and extinguished those lights of reason and prudence, which heaven permits to attend individuals, princes, and nations, when their counsels and movements are to terminate in prosperity and glory. Sovereignty and equity are the two pillars of Jehovah's throne; upon which he has placed and does now place his power and great name, that they may be known throughout all the earth. Upon them are inscribed the two great laws of works and grace, by which he regulates his conduct as a King and a Saviour; and which stand connected with sin, and faith, and the condemnation, and salvation of their respective agents; and therefore whatever may be the nature of that agency which he may think proper at any time to exert on the hearts of the enemies of his heritage, it can never diminish their guilt or their responsibility and punishment. "And if a prophet be deceived when he hath spoken a thing, I, the Lord, have deceived that prophet; and I will stretch my hand upon him, and will destroy him from the midst of my people Israel." Ezek. xiv. 9.

(To be concluded in our next.)

(For the Spiritual Magazine.)

LETTER TO THE EDITOR.

HAVING just read the "Plea for Poor Gospel Ministers," I beg to state, and to present to christian readers my opinion also upon the subject, with Mr. Z. who appears to be a worthy, good, and well disposed man. Oh! that the number of such may be increased among the ranks of the hyper-calvinists; for as their sentiments are high and noble, so may the fruits thereof be holy, noble, and godlike. Fearing, Mr. Editor, in the course of my remark I may be suspected of irony or ridicule, I beg to say, in truth and sincerity, that nothing of the kind is intended, though I may be free, quite free, in some of my observations.

I begin, therefore, by stating that I take for granted, first, that none of the lovers and approvers of the *Spiritual Magazine*, are friends and supporters of Missionary and other kindred Societies, as now conducted by modern christians; for if they do, their *actions* would certainly, in my opinion, be far better than some of their severe unchristian-like expressions.

Secondly, that they have no missionary and other societies of the kind of their own; though a few of them I believe do give their pounds, shillings, and pence towards supporting the Bible and Sunday School Societies; and in this (though I would not flatter) I praise them.

Now seeing that the *hypers* (that is, higher or above Calvin, for Calvin was a Fullerite) do not drain their pockets in supporting the religionists of the day, I do hope and trust, that as they have found out

one object (and a worthy one it is) they can unite in promoting, that they will speedily and *zealously* bestir themselves in it, and *prove* to the christian world that they possess a faith that worketh by love; and shew also, that their accusers have borne false witness against them. I doubt not, if this is heartily entered into, it will in a few years beget in their breast other projects, for the glory of God, and the good of his cause; for if they cannot in conscience, co-operate with christians of other views and sentiments, I should rejoice, sincerely rejoice, in seeing them *strive together* in faith, *love*, and every good work. For it has often pained me to see them (some of them) like angry curs, snarling at and *biting* each other. These things ought not to be.

Now I am persuaded, that the object of Z. might easily be accomplished, if the hypers are but *united* and *zealous*. For if every church in their denomination, (both independents and baptists) in the kingdom, were to send annually from a pound to five pounds, (and upwards) to a well-selected committee, treasurer, secretary, &c. in London, I have not the least doubt but a fund might soon be raised, that would prove of real good to many a poor, though worthy, minister of Jesus Christ. And if a society of this kind is formed amongst the high, or hyper-calvinists, within six months, if they will accept it, I will present them with a sovereign to begin with, towards raising a fund for poor ministers and churches, of their views and sentiments. For if once a spirit of heavenly love, zeal, and unity is kindled among *themselves*, and for themselves, such a flame divine would soon extend *beyond themselves*, even from pole to pole, where Christ their Lord is known and felt.

In addition to what I have already said, I beg to say, that though I am aware that the hyper-calvinists as a body are not a rich people, yet I know amongst them there are some of very good property, who ought to think it their duty to come forward with their fives, tens, and twenty pounds subscriptions; and thus prove that their faith is an operative one, and not, as it has often been said of them, that their faith is dead, being alone; or that freezes up the energies of their souls.

If convenient to the Editor of the Spiritual Magazine, that no time may be lost in reference to the project of your correspondent, Z. I shall feel obliged by seeing the above inserted in your August number.

July 19, 1829.

Q.

FRAGMENT.

THE persons who are recorded to have been eminent in one particular grace, have yet miscarried in not acting according, but contrary to that grace. As Abraham, for faith, yet denied his wife from unbelief: Moses, for meekness, yet excluded Canaan for passion: Job, for patience, yet how impatient! For though he never did as the devil said he would, and his wife tempted him to do, viz. "curse God," yet he came near to it, in cursing the day of his birth. St. Peter, for courage, yet denied Christ, and afterward (which was a spice of the old disease) he dissembled for fear.

REVIEW.

A Memorial, or Tribute of Praise to the Holy, Essential, and Eternal Three, the Father, the Son, and the Holy Ghost, the Incomprehensible Jehovah; the very Blessed God, and Rock of Salvation.

THIS is an important and interesting little work, well worthy the notice of every believer; there he will see the manner in which an able minister of the new testament under the teaching of the Holy Ghost, talked with his divine Master and with his own immortal spirit in the valley of the shadow of death. There he will see what supported and comforted this man of God in the valley; and what must comfort and support him when he enters it, to pass Jordan's streams, in his way to the city of habitation, in the celestial Canaan, that was prepared for him from the foundation of the world.

We call the attention of our readers to the following extract.

"1. Begin to give you my views of Christ, at such seasons as I have considered myself in the very article of death.—To be IN CHRIST. It is this which I looked upon as the matter of eternal importance. I really do not look on it to be important, to be happy and comfortable, as to my own sense and feeling, either in life, or when heart and flesh shall fail. But, to be *in Christ*, this is of the utmost importance; because my all depends hereon. I cannot die *in Christ*, if I am not *in Him*. I cannot be found *in Christ*, except I die *in Him*. This led me, in circumstances in which I expected every moment to breathe my last, to contemplate the blessedness of being *in Christ*. And also to view the sovereignty of God herein. "The counsel of the Lord standeth for ever; the thoughts of his heart to all generations." Psalm xxxiii. 11. To be IN CHRIST.—This is not only an act of God's own free favour, but it is an act of his free favour *to me*; by which I was *in Christ* before the foundation of the world. I was one with Him, and one in Him. I had being and well-being in Him, before the foundation of the world. I was the object of His everlasting love, in the person of Christ. The Holy Ones, the eternal Three in the One incomprehensible Jehovah, loved me *in Christ*, accepted me *in Christ*, delighted in me *in Christ*, and blessed me *in Christ*, with all spiritual blessings. My person, with all the rest of the elect, was united to Christ, related to Christ, given to Christ, married to Christ, set up in heaven in Christ, and together with Him, from the days of eternity. This hath, in the hand of the Holy Spirit, led me to see, that all my blessedness, in life, in death, in glory everlasting, is all of grace. It is all contained in an act of the good pleasure of God's will towards me *in Christ Jesus*. Election is the fountain. To have being *in Christ*, is the greatest act of God's love towards me. It exceeds salvation; which is but a fruit and effect of it. I have found an all-sufficiency of grace, in the views of this, sufficient in itself to carry me beyond all the fears of dissolution. My mind, at such seasons as I have conceived myself dying, hath, by the Holy Ghost, been kept up upon the subject. I have been led to contemplate God's will respecting my nature's ruin and sinfulness in the fall, by Adam's transgression. I have had then in view, the covenant transactions of the eternal Three. I have then proceeded to consider the person and salvation of Christ Jesus. Then I have considered what I am *in Him*—how the Father beholds me *in Him*. And, though in my own views of sinking immediately into the arms of death, yet was neither troubled about what I was in myself, as it respected nature pollution, nor in the least

comforted by any gift or grace bestowed on me, as a *new creature in Christ*; but I was kept looking to the person, blood, righteousness, and intercession of Jesus Christ my Lord. I wanted no proofs of *being in Christ*—of being a new creature *in Christ*—of my dying *in Christ*—of my being found *in Christ*: it was fully realized to me thus: He was my all. He was my object. He was my subject. He was my salvation. And He being all this to me, I had all the evidences I wanted of my being in Him.

"That I may not be misunderstood, I declare, that this was the substance, and these were the truths my mind was inwardly and truly engaged on. I was not brought to know any one of these important truths more than I had done before: but I was now brought into circumstances, in which they were most solemnly realized unto me. And I expected every moment to have fallen asleep in Jesus, and to be absent from the body, and present with the Lord. What I have expressed is altogether agreeable to what I profess at all times, concerning faith; which is a real and spiritual apprehension of Christ, as revealed in the word, and set forth therein by the Father, and witnessed and testified of in the same, by the eternal Spirit. Faith is a spiritual sight of Christ. It receives Christ. It is a believing on Christ. It consists in trusting in Christ. It glories in Christ. It lives on Christ. It walks in Him. It triumphs in Him. Christ is the life of His people. He dwells in their hearts by faith. He is in them *the hope of glory*. Faith is the eye of the mind. The Holy Ghost lets in Christ, the object, on it, from the word. Hereby we behold Him. My spiritual life is an intellectual one. It exists in the spiritual mind; which is enlightened to know Christ: and led into spiritual views of, and contemplations on Him. This is most exactly agreeable to what I have delivered. It is not a life made up of enjoyment, but of knowledge, and simple and entire dependence on the Lord, which, under the influence of the Holy Ghost, is drawn forth into real communion, by means of what is known of God, and the Lamb, from the word, through the Holy Spirit."

Seven Sermons, by that learned and laborious Servant of Christ, the Rev. William Bridge, Minister of the Gospel, at Great Yarmouth, Norfolk.

THE first three are entitled the Spiritual Actings of Faith through all Natural Impossibilities.—4. No Ground of Discouragement to Believers, whatever their Conditions be.—5. The Cure of all Discouragements by Faith in Christ Jesus.—6. The Great Things Faith can do.—7. The Great Things Faith can Suffer.

First printed in the year 1657.

This work on faith is so modestly and justly represented by the present Editor in his address, that we shall take the liberty of laying that part before our readers.

"TO THE CHRISTIAN READER.—If you are truly acquainted with experimental religion, I am sure that you will feel considerable interest in perusing this new edition of an old work. Its subject, and the manner of treating it, will greatly engage you. Although it certainly has not the elegant dress of a modern composition, yet it contains original and very striking thoughts, and the peculiarity of the style, tends to increase its interest and impression.

"About forty years since, the late excellent Countess of Huntingdon printed an edition of it; but now, it is scarcely possible to procure a second-hand copy. The work is too remarkable and extraordinary to be allowed to be lost."

The originality of this work arises from its accuracy. It is a faithful delineation of those sweet and sublime operations of faith, in which sense and reason fails, and leave the field in the possession of

this divine principle. The knowledge of this writer is not derived from books, but from experience of "the truth as it is in Jesus." It has the unction, the freshness, the untless simplicity of real life. He is a veteran who knows his weakness and his strength, whose foot is upon the neck of his enemies, and who, in the presence of all his dangers, says, "I can do all things through Christ, which strengtheneth me. Nay, in all these things, we are more than conquerors, through him that loved us." He is too full of faith and the Holy Ghost; too earnest; too much under the influence of his subject; too absorbed in the love and glory of the Redeemer, and his ability to save and bless his beloved people, to adorn his tale with the romantic beauties in the compositions of the present day. Notwithstanding this, there is nothing low, vulgar, loose, or visionary in this author. His thoughts and language have the clearness and effect of a ray of light upon a diamond. To the babe in Christ and the father whose judgment has been mellowed by experience and heavenly teaching, he will be alike pleasing and profitable. On the mere score of style he will please the man of taste, who is an humble disciple in the school of Christ. Even in this day of refinement, were the spirit, the deportment, the elocution, the intimate intercourse with "the Father and his Son, Jesus Christ," found in a minister, as we think they were found in this man of God, such a minister would be the most popular preacher of the age.

This is another pleasing evidence that no man can write or speak profitably upon faith, without that experimental knowledge which comes not from man, but from the Holy Ghost. Ignorance of this truth creates bondage and terror in the soul, even of a child of God. In the mind of a minister similar effects are produced, and when he speaks, timidity sits upon his lip, darkness, confusion, hesitation, and doubt, are thrown from his soul into the souls of his hearers; and they both are kept from entering into the peace and liberty that are in Christ; and which by him are sent to reside in the heart through faith.

This volume, which ought to be placed by the side of those of Romaine upon the same subject, is peculiarly adapted for the sufferings of the present times. The churches rest from persecution, but are withered by a legal, sceptical, and superficial ministry. The profits of an unexampl'd commerce have sensualized their spiritual feelings and opinions; there profits are passing away as the morning cloud and early dew. The harbingers of universal desolation appear in our commercial horizon, and the spirit of our Israel fails before them. At this awful moment, faith and hope are needed. One to enable the sufferers to commit their all to God, and the other to cast its anchor within the veil, that it may be sure and steadfast, and cause them to ride the storm in triumph. This faith must hurl mountains into the sea, trust a covenant God when clouds and darkness are round about his throne, and his providence apparently contradicts his promise; and when unbelief, Satan, and our fears are appealing to these things and to the spiritual conflicts within us, as witnesses

that we "are without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. Such a faith will be found truly described in this work. This our readers will see from its leading propositions, which we shall, with their text, lay before them.

"There are three things (especially) to be considered in these words :

"First, that Abraham's body and Sarah's body are dead, after God gave out a promise of a great seed of his.

"Secondly, that notwithstanding this, yet Abraham believed, and is commended for it, "He being not weak in the faith, considered not his own body being now dead."

"And thirdly, that in all this he had an eye to Jesus Christ, as I shall shew you. Accordingly I would take up three observations, thus :

"First, when God intends to fulfil his promise by giving any special blessing to the children of Abraham, he first puts the sentence of death upon the blessing, and upon all the means which lead to it.

"Secondly, that then, and then especially, it is the duty of all the children of Abraham to trust in God.

"And, thirdly, that no difficulty can stand before faith : true, saving, justifying faith carries the soul through all difficulties, discouragements, and natural impossibilities to Jesus Christ."

From this statement our readers will perceive that faith, in its acts, is not combined with doubts. This is really the case ; but even a child of God cannot understand or receive it, until he knows it by experience ; he will then find that faith rests upon God, and not on means, or sense, or frames and feelings.

"And if you look into the new testament, you will find, that several promises, which are given out in the old testament, upon special and extraordinary occasions, assuring help beyond means, are brought down into the new testament for us to apply to there. When the devil came to tempt our Lord and Saviour to turn stones into bread, saith our Saviour, "Man lives not by bread alone, but by every word that proceeds out of the mouth of God," Matt. iv. 4. if you look into Deut. viii. 3. you will find that those words were spoken upon an extraordinary occasion of help beyond means : "He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord."

"And so here in the fourth of Romans, Abraham believed, when all other means failed ; he believed the promise, and it is brought down for our example, that we should believe the promise also, when means fail. And if you look into, and consider the eleventh of the Hebrews, where you have a catalogue of many believers, you will find, that many of them believed when the means failed, even beyond means, and yet they are all brought down, and made mention of for our example.

"Surely, therefore, it is the privilege of the children of Abraham to believe when all means fail, and seem to be dead before us : means for the soul, means for the body, means for the family, means for the churches.

"*Reas.* Take this for the reason : such a faith is to be exercised towards God, as is suitable to that God in whom we believe. If the God in whom we believe, was a God that did help only by means, then we were to trust so unto him ; but since he is the God that works beyond means, we are to exercise a faith towards him, suitable to this God in whom we believe. So in regard of our love ; we must love God with a love worthy of God. Now if a man should only love God, for the benefits and blessings that he receives from him, and not for the holiness and excellency that is in God himself,

this love were not worthy of God. So in regard of our faith : if we should only believe God in regard of our reason, experiences and means, this faith were no way worthy of God. I believe a man ; I believe the worst of men, the vilest of men, so far as I can see him : and shall I believe God no further ? We must believe with faith worthy of God : faith is not worthy of God, unless we believe beyond means ; this is the faith that is worthy of God ; this is the faith required and commended. Take but one scripture more for it. In Luke xvii. 12. ten lepers came unto Christ, desiring cure, saying, " Jesus, Master, have mercy on us. When he saw them, he said to them, go shew yourselves unto the priests. And it came to pass as they went they were cleansed." It seems they were not cleansed as he spake ; they were not cleansed when Christ says, " Go and shew yourselves to the priests : as they went they were cleansed." Why then should they shew themselves to the priests ? They were to shew themselves to the priests, to bring an offering for their cleansing : yet, says our Saviour, " Go shew yourselves to the priests : " they were to believe that they should be cleansed, although they saw themselves full of leprosy.

" So, although a soul sees himself to be full of the leprosy of sin, yet notwithstanding, it is to rely upon Jesus Christ, and to believe as if he were fully cleansed. This is the second proposition."

A Defence and Explication of the Sinlessness, Immortality, and Incorruptibility of the Humanity of the Son of God. By Robert Harkness Carne, A. B. Ebenezer Palmer. [Second notice.]

Refutation of the Heretical Doctrine promulgated by the Rev. Edward Irving, respecting the Person and Atonement of the Lord Jesus Christ. By J. A. Haldane.

THE person of our Emanuel is to revelation and the church what the sun is to the natural world, their life, light, fertility, beauty, and glory. On this account he has been the mark at which all his enemies have aimed in every age of the church. In all of them we see unity of motive and end. If the Redeemer sinks in his personal perfections, the system of which he is the life and centre of attraction must sink in proportion, and so must the faith and hope, the love and veneration of his people. Deprive him of his divinity and miraculous incarnation, and the bible loses one of its sweetest attractions : apostacy and redemption are become shrivelled skeletons in the valley of the shadow of death ; and the Son of man who expires upon the cross is but a mere martyr for the truth, attended by a profusion of unmeaning signs and wonders. On the other hand, admit his boundless personal perfections, Calvary and the scene which transpired upon its summit instantly changes. The victim is no longer a mere man, and a martyr for the truth ; but " the Lamb of God that beareth away the sin of the world : " and the solemnities of his last hour are proper and becoming him, in whom death is swallowed up in victory, and who is the temple in which sinners meet a pardoning God and Father, and dwell in the bonds of everlasting peace and harmony. The heretical doctrine, as one of these writers calls the opinion on the human nature, is an arrow directed against the personal perfections of Christ, though, we believe, sent from the bow of love. If admitted, it will, it must, without a miracle of grace, demolish them in the bosom in which it dwells. This, we trust, will not be the case with the Rev. Edward Irving, whom we venerate and love. We

found our conviction upon the reality of his piety, and the cause of his errors: which, we hope, are more from the impetuosity and frankness of his genius than the love of *philosophy and vain deceit*.

The error of the Rev. E. Irving is the opposite of the title of the first of these works, and therefore our readers will understand it without quoting the passages in which it is contained. Against this error both these works are directed; and, we think, with unerring aim. They are both masterly, though possessed of opposite excellencies. The one is popular, and follows the beaten track of the family; keeps the law and the testimony before him, to which he makes numerous appeals, and before which he uniformly bows. His composition is simple and powerful; breathing the fragrance which he has gathered in his walks in Lebanon, and on the holy hill of Zion; and is well calculated for popular use. The other is bold, daring, profound, and original. If the fragrance is less sensibly perceived by common readers, it is because it is too much incrustured with an excess of genius and literature. Unlike the other, who keeps the land constantly in sight, he, confident in his compass and his skill, heaves in the anchor, boldly enters the ocean, until nothing is seen but the heavens, and the bosom of the great deep. If less calculated to carry conviction to the minds of plain christians, he is more successful with the more curious and learned. With greater originality, he, perhaps, combines more doubtful positions. If in some instances he seems less to harmonize with revelation, he accords more with analogy and science; from whose stores his analytic powers impregnate his reasoning with images and illustrations, that flash conviction in minds constructed like his own.

Still we think this an improper subject for controversy. In the new testament it is veiled with robes of inimitable beauty and glory. Our love and admiration are excited, and we feel the whole is worthy of God. But when touched by the finger of adventurous speculation, we perceive the stain, visible as the spot upon the driven snow, or the bosom of virgin purity: a feeling of indelicacy thrills the soul, while the glory that rested upon the infant of Bethlehem, as he laid in the manger, becomes dim, and the theme of redeeming love is in danger of degenerating into a cold common place, or being treated by indelicacy as the fiction of the priest and the senator.

We must close our remarks for the present; and this we do the more readily, from our knowledge that the Rev. E. Irving intends to give his opinion more fully upon this subject, in a course of lectures at his own chapel, on the week-day evenings.

RELIGIOUS INTELLIGENCE.

The Tenth Anniversary of the Baptist Church, Rye Lane, Peckham, will be held (by divine permission) on Wednesday, the 12th August, when Three Sermons will be preached. That in the Morning, at Eleven o'Clock, by Mr. REES, of Crown Street Chapel; that in the Afternoon, at Three, by Mr. SMITH, of Ilford; and in the Evening, at Half-past Six, by Mr. CHIN, of Walworth. After each Service, a Collection will be made.

POETRY.

THE BALM AND THE FOUNTAIN FOR SINNERS.

Ye saints who oft that power have felt,
That makes the troubled soul serene;—
Affords a balm to conscious guilt,—
Takes out its stains, and makes you clean.

Say whence the healing balsam flows?
For I have wounds and bruises too;
And whence those mighty streams arose?
That I their cleansing worth might know.

Behold *the cross* with Him who died!
See, sinner, 'tis on yonder hill;
And, issuing from *his pierced side*,
See how the balmy drops distil!

This is the *balm* that never fail'd,
For once it sav'd a dying thief:
Millions have since its virtues hail'd,
And every one has found relief.

And there hard by the cross is seen
The cleansing *fountain*, deep and wide;
And from that wound the *purple stream*,
By which the fountain is supplied.

There countless sins of ev'ry kind,—
The foulest stain, the deepest dye,
Plung'd in that bath are left behind:
Come, sinner, and its virtues try.

It furnish'd robes of spotless white,
To all that once-polluted throng,
Who sing on yonder hills of light,
And forms the ground-work of their song.

Hark!—Do you hear their charming sounds?
"Salvation to the once-slain Lamb,
Who bore our sins and heal'd our wounds;
Eternal honours to his name!"

These are the notes of saints in heav'n;
And we the same attempt to raise,
For while we feel our sins forgiv'n,
We can't be silent in his praise.

For such as you this grace abounds;
And who the chief of sinners feel,—
'Tis such the Holy Spirit wounds,
And such he never fails to heal.

Haisted.

**B

THE HAPPY PILGRIM.

This world's a vale where sin assails,
With griefs, and cares, and tears;
Here sorrows spring, and death prevails
To waken gloomy fears.

But through its various chequer'd scenes
The ransom'd safely tread,
Uninfluenc'd by its airy dreams,
Nor by its wisdom led.

Their life from Christ the Lord descends,
 With him it is secur'd ;
 On him their faith and hope depends,
 According to his word.

To him they look in every strait,
 To have their needs supply'd ;
 And daily at his throne they wait,
 Though he his face may hide.

Their faith, through all the darksome road,
 With steady eye beholds
 The truth and promise of that God,
 Who his wise plans unfolds.

This is her song in darkest day,—
 No evil will I fear ;
 His gracious presence is my stay,
 And he will soon appear.

Then let my soul through dangers press,
 And brave the hand of death ;
 For faith shall sing delivering grace,
 When nature yields her breath.

Goodness and mercy shall attend
 My journey to the skies,
 And peace and glory crown my end,
 And tune my heart to praise.

ENON.

Woolwich, Jan. 5, 1829.

LINES WRITTEN ON HEARING OF THE DEATH OF THE REV.
 SAMUEL EYLES PIERCE.

Say why that tear ?
 And why that trembling sigh ?
 Our brother lost to fear,
 Triumphant sings on high.

Loosed from its shattered tenement of clay—
 Unbound from that which held it here below—
 Emancipated from its *earthly house*,
 His happy spirit takes its glorious flight,
 To join the anthem singing round the throne,
 To swell the chorus to the once slain Lamb ;
 To whom this venerable servant of his Lord,
 Delighted oft to point his fellow men.
Blessing and honour, glory, praise, and power,
Unto the Lamb for ever and for ever !

A sinner, he in Christ a *refuge* found,
 And to his fellow sinners loved to preach,
 The glorious *grace and safety* there he found,
 Patient in sickness and in withering age,
 His Master's own appointed time he waits,
 Till call'd by Him, his heavenly lover, hence,
 The honoured servant enters on his rest.
 And through life's troublous sea with safety brought,
 How calm, serene, and peaceful was the hour
 That saw him make the blissful happy shore,
 Where winds and waves distress and tire no more !

We will not weep :
 Be Israel's Shepherd blest,
 Who faithful, gathers all his sheep
 To their eternal rest.

May, 1829.

J. H.

THE
Spiritual Magazine;
OR,
SAINTS' TREASURY.

"There are Three that bear record in heaven; the FATHER, the WORD, and the HOLY GHOST: and these Three are One." *1 John v 7.*
"Earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

SEPTEMBER, 1829.

(To the Editor of the Spiritual Magazine.)

A CALL TO THE THIRSTY.

Mr. Editor,

THE following letter was addressed by me to a very respectable and worthy minister of the established church, of the class denominated "*evangelical*." The reader will at once perceive that it was sent to him after the writer had heard him preach from that well-known text, Isa. lv. 1. "Ho, every one that *thirsteth*, come ye to the waters." As the ministers who deal in unrestricted offers, and general invitations, usually consider this passage of holy writ, (with some others,) as their warrant for those addresses, which, to me appear *unscriptural*, and therefore *unwarrantable*, perhaps your insertion of the letter in the Spiritual Magazine may not be without *some* utility: and if God is glorified, and any of the Lord's people are at all instructed or established, then is obtained the object of

Brentford, Aug. 5, 1829.

ANDREW.

Rev. Sir,

The motives of the writer in addressing a few lines to you are pure. They are dictated from a desire for the glory of God, and with the best of intentions towards yourself: and this will remain whatever constructions you, Sir, may be pleased to put on the same. This much I say, as I know not whether your mind is teachable or no: as there are some *good men*, especially evangelical ministers in the establishment, whose views are of the *arminian* complexion, and yet they are

VOL. VI.—No. 64.

N

exceedingly tenacious of their creed, and cannot bear to have the *orthodoxy* thereof called in question.

You appear, Sir, to be a good man, a partaker of the grace of God ; I therefore cannot but love you ; and you seem to have the welfare of immortal souls at heart, and in this I wish you good luck in the name of the Lord, and desire from mine inmost soul, that your labours may be abundantly owned.

Your *introduction* to your sermon last evening, *on grace*, was most blessed, sweet, and precious. O Sir, had you but *continued* in that scriptural strain, there had been no need for these lines to you. Why *pause*, and place *stops* in the word of God where there are none ? “ Ho every one ; ” *it is not so* ; it is “ Ho every one that *thirsteth*.” If it had been written, “ Ho *every one*, come to the waters,” then indeed your remarks might not have been irrelevant. But, the address is to *thirsty* souls, and therefore *limited* to these ; even as Matt. xi. 28. is addressed to the *weary and heavy-laden*, and all men are not *weary*, that is experimentally. You said, ‘ *all are athirst* : ’ Jesus says, “ I will give to *every one that is athirst* of the fountain of the water of life freely.” So on this principle, universal redemption, and universal salvation (which is *contrary to the word*) is a truth ; and *all* shall be saved, and none shall be lost : for, as ‘ *all are athirst*, ’ and he, Jesus, will *give* to all that are athirst, then, *all shall drink and live, and never die* ; for this water is *living* water, “ springing up into everlasting life,” John iv. 14. But Jesus saith also in John vii. 37. “ *If any man thirst*,” that is, if there be any that are *athirst*, (evidently implying that all do not thirst) let such as are *athirst*, “ *let HIM come unto me and drink*.” You talked, Sir, last evening, of a *natural desire*, and of a *natural thirst*, which God, you said, had implanted in every bosom. You *forget* than man by the *fall*, and by actual sin and transgression, is *at a very great distance from God*, and that the universal language of men, while in a state of nature, unrenewed by grace, is, “ depart from us ; for we *desire not* the knowledge of thy ways,” Job xxi. 14. It is too true, that, mankind universally are *full of desires* ; and so full of *labour* in those desires, that ‘ *man cannot utter it*. ’ “ The eye is not *satisfied* [with seeing, nor the ear *filled* with hearing,” Eccles. i. 8. There is *indeed* an *universal thirst*, but, O lamentable truth ! *that thirst is not after God*, until God himself, by his grace, imparts a *spiritual thirst* to the soul. Had you, Sir, pointed these things out last evening in your sermon ; had you *scripturally* and *experimentally* set forth and shewn, the work of grace on a poor sinner’s heart, whereby the poor soul was enabled to thirst after God, (Ps. xlii. 2.) after the living God, after Christ, after salvation, after pardon and peace, and all the *rich and nutritious* blessings (the *wine and milk*) of the gospel ; and then, Sir, if you had *gone on* in preaching the gospel, and so *opened up the freeness of gospel grace* by way of *encouragement* to such *thirsty souls* to come and partake of the same, “ without money and without price : ” O *then*, Sir, you would have proved

yourself to be "a workman that needeth not to be ashamed, *rightly dividing* the word of truth," 2 Tim. ii. 15. It is blessed in *this* way and manner to "take forth the precious from the vile," and those who do so are "*as God's mouth*," Jer. xv. 19. He speaks by *them* to his people, and saith, "Ho *every one that thirsteth*, come ye to the waters; and *he that hath no money*, come ye buy and eat; yea, come buy *wine and milk* without money and without price." All this just suits *poor* souls who have nothing, no, nothing at all, and who stand in need of *all things*, and for whom *all things are provided in Jesus*.

Now, *instead of this*, you called upon *all* to come, *without* God's grace, in order that they may *have* God's grace as the *reward* of their coming. O that scripture in 1 Tim. ii. 4. was sadly brought in by you, in order to prove your assertions, "*Who will have all men to be saved, and come to the knowledge of the truth*." Your gloss upon the same was quite foreign to the apostle's meaning. I pray you, *is it* the will of God that all men should be saved with the salvation of Jesus Christ? If so, why then are not all *SAVED*? Who hath *resisted*, who *CAN* resist the will of God? See, I beseech you, Dan. iv. 35. Isa. xli. 9, 10, and I might add many other scriptures. If God *willeth* the salvation of *all* men, then *assuredly all mankind shall be saved, and none can, nor shall be lost*. His will is *irresistible*. He saith, "The Lord of Hosts hath *sworn*, saying, *SURELY* as I have *thought*, so shall it *come to pass*; and as I have *purposed*, so shall it *stand*," Isa. xiv. 24. But I see my paper is filling, I therefore check enlargement. I observe that the words of your text, Isa. lv. 1. are no call, invitation, or offer of grace, *to all men universally*, (who till grace reach their hearts are dead in trespasses and sins) but they are addressed to such persons as are "*thirsty*;" who, in a spiritual sense are *thirsting after pardon, righteousness, and salvation by Christ*; which supposes them to be spiritually made alive: for such as are *dead in sin* thirst not after the grace of God, but *after the lusts of the flesh*; they mind, they long after, they pant for, *the things of the flesh*, and *not* the things of the Spirit. Only new-born babes of grace, who are "*born again*," (John iii. 7.) quickened and made alive by the Spirit of God, it is only *these* persons that *desire Christ*, thirst after his grace, and long for spiritual blessings. Further, the *same characters* are in the same verse distinguished as *poor*, having *no money*; who are *sensible* of their *spiritual poverty*, and *all men* are not so: *unconverted* persons *fancy* themselves to be *rich*, and increased in goods, and that they need nothing; and it is the province of the Lord by his grace, yea, it is his prerogative alone, to teach them differently, and to bring them as poor, vile, empty sinners, to a rich, full, and almighty Saviour, to receive out of *his* fulness, and grace for grace.

I must add no more; but may I take the liberty of recommending in the most earnest manner to your consideration and perusal, Dr. Gill's unanswerable performance, entitled, 'The cause of God and Truth.' That work is certainly a master-piece in explaining, in their

connection, all those passages of scripture, (similar to Isa. lv. 1.) which, allow me to say, you seem at present to have but very clouded and indistinct views of. It is indeed a great matter to have consistent and harmonious views of the word of God, that in our public ministry we declare not an *uncertain sound* to the people.

The writer respects you, Sir ; and he is exceedingly thankful and blesses God on your behalf. It is great grace, indeed, when the Lord lays the hand of his mercy on any in the higher ranks of life, as he has evidently on *you* : therefore *praise* him. "Not *many* wise men after the flesh, not many mighty, not *many* NOBLE are called."

I am not *ashamed* of my name, Sir, though I may not attach it to this paper. It is insignificant, and of very small importance. I am nothing. Christ is *ALL* to *me*. You, also, are accountable to *the Lord*, and not to *me*. All I mean is this, that as on the last evening you declared to *me* and to your *auditory* generally, *your* views of Isa. lv. 1. so I to-day send you *my* views on the same scripture. I send it most respectfully, and with all deference to your exalted rank in society, and to your station in the christian ministry, in an establishment from which I conscientiously dissent. I pray the God of peace to be with you, and I subscribe myself,

Dec. 17, 1827.

A LOVER OF TRUTH, AND OF GOOD MEN.

Eph. vi. 24.

P. S. On a reconsideration, as I never sent to any person an anonymous letter in my life, as I abhor underhandedness, and further, as I sincerely believe the *truth* is written in this paper, and that to you it is most *respectfully* addressed, I add my name,

(For the Spiritual Magazine.)

CIRCULAR LETTER, BY THE SUFFOLK AND NORFOLK ASSOCIATION OF BAPTIST CHURCHES,

ON THE POWER OF GODLINESS.

(Concluded from p. 76.)

THE power of godliness is exemplified in the communion of the soul with God. Being reconciled and made nigh unto him by the blood of the cross, apprehended and appropriated by faith ; and having the witness of our adoption by the indwelling of the Holy Spirit ; we have access to God with boldness, and walk with him in spiritual converse. We have not to wait till we have passed the swelling of Jordan, before we see his face and participate in the vision of his glory. He is even now with us. The happiness begins in time, and is sometimes most richly experienced when our earthly pilgrimage is attended with the greatest trials. "They shall walk, O Lord, in the light of thy countenance," is a testimony to which the redeemed set their seal. In his word, house, and ordinances ; in the retirement of the closet, in the business of the day, in the

watches of the night, they see his glory in the face of Jesus Christ, and commune with him as a man talketh with his friend. Truly their fellowship is with the Father, and with his Son Jesus Christ, as the Spirit lifts up the veil and leads them into the holiest of all; yet their felt nearness to "the great sacred Three" does not rise into presumption, by inducing them to forget their distance as creatures, or their vileness as sinners. Their familiarity with God is sweetly solemn, and profoundly awful; they are abased while they triumph, and adore while they enjoy. Affected and overcome by the exceeding greatness of his love, as opened up in the economy, work, and wonders of redemption, and in their personal election and calling, they feel their insufficiency to utter all his praise. Their warmest affections and desires centre in him—created objects lose their attraction, and are chiefly prized as they lead the thoughts to him—*self*, for a season, sinks in the humility that annihilates it, and every power cries out, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee."

But the pen of the writer is incompetent to describe the blessedness to which it adverts. Language is too poor to give expression to the feelings that arise in the intercourse of the soul with the grace, perfections, and glories of the adorable Trinity. The psalms of David, and the Song of Solomon, illustrate the subject with great sweetness and dignity. The declaration of the church in Song ii. 3—6. may be referred to as an instance. "As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting-house, and his banner over me was love. Stay me with flagons, comfort me with apples; for I am sick of love. His left hand is under my head, and his right hand doth embrace me."

It would be unsuitable to the importance of our subject, to spend any time in remarking on the beauty and elegance of the imagery, and the tenderness of expression employed in this unrivalled allegory. The word of God is not given for the amusement of taste, but for the edification of the church in faith and love. It may raise our admiration, but it is chiefly intended to shew us the way of salvation, and lead us to holiness, happiness, and God. We cannot lightly esteem its heaven-breathed words and style, but the consideration dwindles into insignificance in the contemplation of the immense value and saving efficacy of its revelations. Inestimable book!—rich with the treasures of grace and salvation, replete with the divine glory, and handed down to us from the bosom of infinite love, as the indelible record of that eternal life which is given to us in Christ Jesus, may we ever prize thy testimonies more than gold, yea, than much fine gold!

In the quotation we have made, the church sustains the character of the spouse or bride of our Immanuel; and while she extols his excellency, and describes the overpowering delight which she felt

when sitting under his shadow, regaling by faith on the fruits of his person, offices, and grace; or when inebriated with joy in the banqueting-house under the banner of his love—her interesting declaration reminds us that Jesus is the centre, medium, and object of the sweetest communion which the soul enjoys. In his adorable person we are admitted into the fulness of God. We have access unto the Father by him; and were we to avail ourselves of this privilege, to the full extent of our covenant right, our joy would be unspeakable and full of glory. Every barrier to our approach is removed by him; every qualification requisite to ensure our acceptance is in him. The union of believers to him blends their name and interests with his; places them in the grace in which he stands, for his Father is our Father, and his God is our God; divest them of their criminal character, by alienating their guilt from them; and so exalts them in him, that in every thing in which he is excellent and approved they are excellent and approved also, having upon them that righteousness which is his, that they may appear “without fault before the throne.”

No means of communion with God could have been devised by infinite wisdom so suitable, sufficient, and encouraging. Distance is done away by the intervention of a Mediator, who makes both one by an indissoluble reconciliation. Neither the law or justice of God can allege any bar or impediment, because we have sinned; since his cross has expiated our sin, and blotted out the hand-writing that was against us, in a manner that reflects the honours of every divine attribute and perfection with unsullied beauty and unrivalled grandeur. Our legal obligation to punishment is cancelled, and our free admission to the mercy-seat cleared and substantiated by his sacrifice. On the basis of this fact the heart loses its fears, and faith more than triumphs. “Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water,” Heb. x. 19—22.

That believers do not always exercise this boldness is too evident. Temptations, the conflicts of flesh and blood, too free an intercourse with the world, unwatchfulness, anxious cares; light, frivolous, unsavoury conversation; evil speaking, strife, clamour, foolish jesting, and numerous other evils prevent it, by hardening the heart, and defiling the conscience. But the chief hindrance consists in ceasing to look unto Jesus. If the eye of faith be turned from him; if the soul does not rest solely in him; prayer, praise, and every other act of worship will be but heartless, Christless forms.

It is easy to distinguish between the failure of faith, and the extent of our privilege; between the privations we suffer, and our right to enjoy. Our privileges may be great, even when unbelief excludes

us from them. We are called to commune with God in the person of Christ, through the virtue of his salvation; if this be overlooked, and we seek it by other means, we go out of the way, and labour to no purpose. Reliance on him, is fellowship itself—it is the principle of the heart that gives life, importunity and prevalence to prayer, and fervency to praise. We rejoice in God and adore him; we love him as a Father, submit to him as a Sovereign, delight in him as our portion, and are filled with his fulness when Christ dwelleth in the heart by faith.

Communion with him is a *habit* rather than a *rapture* or external service. The christian who, like Enoch, walks with God, learns by repeated experiments, that this course of living devotion can be maintained only by faith. If he attempts it by any other means, his expectation is cut off. But when he looks simply unto Jesus, every hindrance is removed, darkness is dispelled, and he communes with God with the tenderness, freedom, confidence, and sweetness of a child with a father, of a friend with a friend, and of a man who is one with God, because he is one with Christ.

Yet, while we take this view of faith in its influence into this branch of practical godliness, we would not be supposed to intimate in the remotest manner, that the observance of divine ordinances is unnecessary, or of little importance. Much less would we countenance the presumption and delusion of those who so profess to believe, as to live above ordinances and duties, under the pretence that their liberty in Christ Jesus exonerates them from the subjection and servitude which duties and ordinances imply. We have not so learned Christ, as to imagine that we have a privilege that discharges us from the service of God. The sentiment is as impious, as it is daring. Practical godliness consists in the obedience of faith; or in that course of conduct which the King of Zion prescribes to his redeemed,—"doing all things whatsoever he hath commanded." If we have the power of godliness, this obedience will follow. To say that we have the power while we neglect the practice, is to contradict what we say, by what we do, and to give the clearest evidence that we carry a lie in our right hands. A maniac, sitting in rags upon a dunghill, may fancy himself a monarch, and boast of his princely immunities; but we question whether the wanderings of his ruined intellect are a stronger indication of alienated reason, than the presumption we advert to, is an indication of the want of a spiritual mind, a sound judgment, and a living faith. "Faith, without works, is dead, being alone." The power of godliness tends invariably to obedience to the divine will; and though the sin that dwelleth in us will ever lust and war against it so as to leave us nothing to depend on but the redemption that is in Christ Jesus, yet it will endear to us the word, house, and ordinances of the Lord, and constrain us to use them both diligently and thankfully.

The power of godliness has an important influence into the habits of a believer, and gives him a holy character. His life and trans-

actions are regulated by it. Integrity, benevolence, and kindness pervade what he does, while in the Spirit of the Lord he does all things to his glory. The same gracious principle that actuates him in his closet and the solemnities of Zion, governs him in the family, the shop, and the market, and sanctifies him in the various relations and connections of life. Godliness, if it is not hypocritical, is *habitual*. He that professes to be a christian in the church, but is a worldling out of it, sustains an inconsistency that can never be reconciled. Such an inconsistency may be prevalent and customary; but it is the plainest symptom of a heart far from God. The power of godliness is a principle of business as well as devotion, and will induce us to honour God in our temporal callings, as really as in prayer and praise. If it centres the soul in Christ Jesus, it also produces purity of practice; and refers to his word as a rule of conduct, as well as a revelation of unmerited grace and gratuitous salvation. It will not compromise uprightness with worldly interest, sacrifice religion to convenience; nor consent to do that which may be lawful but not lovely—may have the sanction of general custom, but is unwarranted by the doctrine which is according to godliness.

A man of genuine faith, will "add to his faith virtue, to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Pet. v. 7. He ponders, feels, and observes the apostolic injunction: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. iv. 8.

He is not only desirous of acting in the fear of the Lord in the church, in the family, and society at large, according to the station in which he is placed by providence; but carefully renounces every avoidable friendship, intimacy, and connexion with unbelievers. Most of all, if unmarried, will he avoid a union which would make him one with a person alienated from the life of God. Inclination and obligation will restrain him from a marriage that would place a ransomed child of God in the most intimate alliance and communion with a spiritual enemy, a slave and captive of sin, Satan, and the world. Every sacred feeling revolts, and the enlightened conscience of a believer trembles at the idea of an association so odious, offensive, and wicked. That some, of whose piety a favourable judgment has been formed, have done otherwise, is indeed a lamentable fact; but seldom has it occurred until a grievous backsliding has taken place in the heart; and as seldom without being followed by a train of afflictions, trials, and chastisements, which have embittered life to its close.

The suffering of the saints gives occasion for the exercise of the power of godliness. In afflictions, conflicts, trials, temptations, and persecutions, it is manifest not only in the patience which endures as

seeing him who is invisible; in the calm and cheerful resignation of the heart to the divine will; in prayer deeply felt; and in the faith that lives upon the promises and covenant of God; but, in some instances, in a reviving sense of his presence, and a triumphant assurance of a glorious issue. Such eminent advantages have been gained by the believer in the furnace and under the rod, that he can advert to his trials as the inlet to his choicest mercies. He has come forth from them with his faith improved and established; his mind enriched with the knowledge of the care, sufficiency, sovereignty, truth, and faithfulness of God; and with the evidences of his election, adoption, and calling cleared and confirmed. "Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost given unto us." For thus saith the Lord, "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, it is my people; and they shall say, the Lord is my God." Zech. xiii. 9.

The power of godliness is attended with the anticipations and foretastes of the glories and happiness of heaven, in the prospect of eternity. The inheritance of the redeemed is reserved in heaven for them. In that fair world they will enjoy it without measure, and possess it for ever. Yet they have the earnest of it, and the evidence of their title to it on earth. The gospel brings it to light; and the faith that ascertains its reality, is the beginning of its blessedness. "We know that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit." Possessed of such an earnest, the soul is reconciled to the present light afflictions, becomes dead to the world, and commences a real communion with invisible and eternal things. In death it is hopeful and blessed. Seldom has the power of godliness been more sweetly experienced, or more fully manifested, than in the dying moments of believers. In the pains and agonies of dissolving nature, they have triumphed, as their faith has apprehended their redemption from death, saying, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory, through our Lord Jesus Christ."

Inadequate as these observations are to give a just view of so vital and weighty a subject—a subject which can be appreciated only as it is possessed, they may yet be sufficient to shew the vast and essential difference between the power of godliness, and the attainments of the most blameless piety and virtue of the unregenerate. There are other considerations which stamp it with unequalled importance. The economy of grace and providence was formed with a view to the

communication of this power to the children of God; to its exercise in a life of faith, and evangelical obedience; and to its final consummation in the heavenly state and world.

The light of revelation shines gloriously in the church as "the valley of vision," and makes known the manifold wisdom of God, in the eternal acts, provisions, and counsels of his grace; and teaches us to trace up the power of godliness to the good pleasure of his will, as its first and original cause. It is an exemplification of the grace that lay in his heart from everlasting. In all its branches and influence, in the experience and practice of believers, it is the breaking forth and manifestation of that infinite self-moved love, that set up Jesus in his mediatorial character, as the Alpha and beginning of Jehovah's ways, and gave the church a super-creation being in him by the purpose of election. It could spring from no other source than this transcendent grace; it could be derived to us only from the Headship and fulness of Immanuel, according to an eternal settlement of all spiritual blessings upon the elect in Him.—The thoughts and counsels of the adorable Trinity respecting the works of creation, providence, and redemption, and the displays of the perfections, attributes, and glory of God, in earth and heaven, in grace and glory, were concentrated in the determinate design of raising up the church into a holy spiritual being and blessedness in, by, and through Christ Jesus, that she might ultimately be presented to him, as "the Bride, the Lamb's wife," in a capacity and meetness to enjoy and glorify him, in intimate companionship and communion for ever. And however this consideration may be regarded, by some, as a mere speculation, it will be found by the matured saint, to be a truth of vital interest to his hope, and of the highest practical importance and influence. For as we contemplate our calling, faith, salvation, and sanctification, with all our spiritual mercies, as issuing from divine election, and descending to us through the Mediator, according as we were chosen in him; the mind is carried with intense delight and wondering gratitude into communion with God in his eternal thoughts, purposes, and counsels, till we sweetly lose ourselves in the overwhelming joy of this mystery of love.

Again, the power of godliness appears with importance from the connexion which it has with the person and offices of Christ. The constitution of his wonderful person, his installation into the mediatorial offices, under the immeasurable anointing of the Holy One, and all his works, sufferings, victories, and triumphs were necessary to give birth to this divine excellence. A few reflections on this truth may be useful as well as illustrative.

"The ever blessed God," observes a highly spiritual writer, "in taking the human nature into union with himself, in the person of the eternal Word, the Son of the Father, through the virtue of the Spirit, that the decree of salvation for the elect might be fully executed, became the undertaker, the representative, and seminal root, of every person ordained to life.

" 1. He was and is the undertaker for them ; bearing all their sins in the guilt and punishment, with every particular aggravation of them, in the utmost extent. He hid not his face from the shame, nor his heart from the sorrow ; but drank up that mighty Jordan, and the rivers of brimstone which the breath of the Lord had kindled : which was the portion of that cup, poured out without mixture, for the wretched offspring of the first Adam ; who were the rightful heirs, by generation, of the guilt of the first and comprehensive apostacy of Adam and Eve, the common parents of all mankind. He also undertook their help and deliverance, and miscarried not. Though the earth trembled under the weight of such an undertaking, yet he fainted not, nor was discouraged, till he was taken from prison and from judgment, and brought forth judgment unto victory ; and so obtained eternal redemption and life for them that believe, even those whom the Father hath given to him.

" 2. He became also, at the same time, their representative, sustaining their persons. In him they are gathered together in one or more properly summed up ; and are really, through union with Him, crucified with him ; risen with him ; and entered into heaven with Him, their forerunner, who there appears adorned with their names, as so many precious stones upon his breast, as well as borne upon his shoulders, in all his undertakings for them. Hence we are said to be saved *in* the Lord, and preserved *in* Christ Jesus, as well as saved *by* him. And hence it is, that in whatever he did and suffered as Mediator, the scope of his heart eyed his people, as doing *their* work therein. And the Lord Jesus is thus their representative as God's elect, in whom the redeemed were elected before the world began.

" 3. He is also their seminal cause, in his procreating virtue. They, even every particular person of the saved of the Lord, are found in him, as every sprig of the tree is virtually in the root, as the natural cause of it. And as the seed that is sown has in it the growth and substance of all the seeds that spring, and come forth from thence, as their generating and producing principle : so is Christ to his people. Hence it is that he and they are called, not seeds, but seed ; for in their original principle they are one in him. And thus the kingdom of God is compared to a grain of mustard seed, that by its fruitfulness becomes a great tree ; and this is the leaven that leaveneth the whole lump ; bringing forth a seasoning nature according to the likeness of its first cause and original. And thus are believers called branches, whereof he is the root, which is the cause and life of the branches ; and he that sanctifieth, and they who are sanctified, are both of one, founded in the same eternal decree, in which Jesus Christ has the pre-eminence, as the first in God's eye ; and the redeemed also in his eye, in him ; and both these in their own order. As the root is in order before the tree, and the branches which spring from the root ; so is Christ first as the root, and the redeemed are as the branches ; and as the branches are the glory of the root, so is every believer the glory

of Christ, and the manifestation of that fulness that is in him who filleth all in all."

But although the redeemed are thus in Christ Jesus, and it hath pleased the Father that in him all fulness should dwell, as a treasury for them to live in, and to live upon; yet unless those treasures are actually communicated to every needy soul that is interested therein, and every such soul is wrought upon to some living improvement thereof, they are but as treasures hid in the earth, as an inheritance not possessed, or as a possession not enjoyed.

The mystery of love therefore rises yet higher and higher; and the Spirit of Jesus stands in the high places of the streets, to call in the poor, the blind, and the lame, to partake of this large provision. The Spirit cries, "Come," and it cries out, not persuasively only, but influentially, by effectual working. His words are creating power, producing that which they express, till the heart also in the language of the Bride, says, "Come, come, O my beloved."

But the limits of our letter forbid us to extend our remarks on this important subject.—It might be profitable to shew its connexion with the institutions of the church, the ordinances and means of grace, the chastisement and dispensations of providence. But we must close. Ere long the elect will better appreciate its excellence, and feel its perfect influence, when they shall be taken into the beatific vision of glory, and devote their sanctified immortality to the unceasing worship and adoration of Him that sitteth upon the throne, and of the Lamb for ever. Hallelujah! Amen.

(For the Spiritual Magazine.)

HIS OWN SON.

Rom. viii. 32.

BELOVED, remember the words of the **LORD JESUS**, how he said, "many shall come in my name and shall deceive many; then, if any shall say, unto you, lo, Christ here or there; believe them not." By which we are informed, that false Christs and false prophets are signs always to be found in the history of the church; and that every period of it to the present hour hath been marked with these things; but no signs, nor wonders shall deceive the elect. How soon false prophets or false Christs came after **CHRIST**'s ascension, I know not, but it seems there were some in the apostles' days, for we find the **HOLY GHOST** addressing the church, through the ministry of John, in the following affectionate manner—"Beloved, believe not every spirit, but try the spirits whether they are of **GOD**, because many false prophets are gone out into the world."

I would here pause for a moment, and looking up to **HIM**, who is the holy and blessed Remembrancer, the Testifier and Glorifier of **JESUS**, I would beg of that **ALMIGHTY SPIRIT** of wisdom and reve-

lation, that by his rich anointings, we may know the glorious person of our most glorious CHRIST as GOD's *own SON*.

And I would now request the reader to ask himself that important question, which the Lord put to the young man that was born blind ; " Dost thou believe on the SON of GOD ? " If you shall answer as he did, and say, " Who is he, that I might believe on him ? " my reply shall be, what saith the scriptures ? For we must try the spirits whether they are of GOD, by searching the scriptures daily, that we may know whether the CHRIST we hear preached is the SON of GOD.

The text says, that CHRIST is GOD's *own SON*, that is, his own proper Son ; by which word *own*, he is distinguished from all others that have the title of sons *by adoption*. We find GOD the FATHER sets him forth with words of appropriation, by which he says, that Christ is the very person, that of all others he is individually and he only *my* beloved SON ; for lo, a voice from heaven said, " This is *my* beloved SON, *in whom* I am well pleased." And again at his transfiguration, there came a voice out of the cloud, saying, " This is *my* beloved SON : hear *him*. For as many as received *him*, to them gave he power to become the sons of GOD, even to them that believe on *his* name." It is against the *proper* sonship of CHRIST that all the church's enemies are up in arms ; it was so formerly, for when CHRIST said, " *my* Father worketh hitherto, and I work ; " the Jews sought the more to kill him, because he said—now observe the reason, because he said, GOD was *his* Father, or rather, for the translation is not so full as it is in the original, that GOD was *his own* FATHER ; that GOD was so and in such a manner *his own* FATHER, as *making himself equal with God*, John v. 17, 18.

The words, *his own SON*, point out, that there is an eminent distinction between *Christ*, GOD's *own SON*, and all other sons who are so by adoption ; for observe how a father distinguishes his *own* son, from one that is so by adoption or marriage ; the one he calls *my own* son, and the other *my son-in-law* : in like manner we understand by this expression *his own SON*, that there is an infinite disproportion between the SONSHIP of CHRIST, and our's by adoption.

In other scriptures, CHRIST is called the *only* begotten SON of GOD ; an appellation which is not given to any other son amongst all the children of God, for CHRIST is the *only* and the *own*, as it is written, " to which of the angels said he at any time, thou art *my* SON, this day have I begotten thee ? " and yet the angels are called sons of God. Job xxxviii. 7. The words, *only* begotten, therefore, shews there is a vast distinction between CHRIST as GOD's *own SON*, and all other sons.

The words, " *to-day* have I begotten thee," is the stile, says Dr. Goodwin, and others, of eternity. Verbs and adverbs of the present time and tense, do express eternity. " Before Abraham was, I am," says Christ. " And I AM hath sent thee," Exod. iii. 14. So, *to-day*, with GOD, is an everlasting day ; it is no to-morrow, nor yesterday.

As God was always God, so always a FATHER; and so Christ always was and is God's *own* SON. Now this cannot be said of Christ if *only* he had been his SON *as man*, by union, for so he had been the SON of the HOLY GHOST, because this man was by the HOLY GHOST conceived. And the HOLY GHOST was not the cause of his being a SON; for this very SPIRIT, is termed the SPIRIT of his SON, that is, the FATHER'S SON. "And because ye are sons, GOD hath sent forth the SPIRIT of his SON into your hearts, crying Abba, FATHER." How often have carnal men stumbled and fell at the word *begotten*, as the men of Bethshemesh were smitten for looking into the ark of the LORD. Now what hath the scriptures revealed to us concerning these words *only begotten*, for those things which are revealed belong unto us, and to our children for ever? The answer is, that CHRIST is such a SON as no angel or man is, for the expression amounts to this, thou and thou *alone* art my *eternal* SON, for unto the SON he saith, observe the words, for it is unto the SON as his *eternal* SON the FATHER spake; "thy throne, O God, is *for ever and ever*;" then if the SON's throne was *eternal*, the SON must be *eternal*; for the words for ever and ever are of the same purport with the words from everlasting to everlasting.

Again, by the word *begotten*, we are to understand that the Holy Ghost, in a way of condescension, speaks to us in a manner suited to our capacities, for it is written, "and Adam lived an hundred and thirty years, and *begat* a son in his *own* likeness;" by which expression *begat a son*, we do not understand that Adam created or made a son, for we are expressly told, that children are the heritage of the LORD, and the fruit of the womb is his reward; and we have scripture authority to add, that the son which Adam *begat* in his *own* likeness was in the loins of Adam when GOD created him. Heb. vii. 9, 10. Again, by the expression, and Adam *begat* a son in his *own* likeness, we understand that the son was in all respects of the *same nature, kind, and substance*, as Adam was, and not part of Adam's nature, and part of another nature inferior thereto, for if so, he would not have been in Adam's *own* likeness, which certainly implies that he was not of any other nature or kind than what Adam was. Now what saith the scripture of GOD's *own* SON? "That he being the brightness of glory, was the *express image* of the FATHER'S PERSON, and upholding all things by the word of his power." Here again we must notice the marked distinction between the two scriptures; in the one we observe that Adam's son is not said to be his *express* likeness, but merely his *own* likeness; but of Christ as the SON, for there he is so called, it is said, he *was*, or being the *express image* of the FATHER'S person, that is, in all respects the same in nature, essence, or being, so *express* as Adam was not; for although in the image of God it is said, God created he him, yet it is not said in his *express image*, for that is a distinction which belonged only to the SON of GOD.

Sabellius, the *Lybian*, it is said, asserted that the SON of GOD

had a pre-existent human soul, which constituted his *sonship*. If this be true, had the FATHER a pre-existent human soul? Or were the FATHER and the SON unlike in nature, essence, and being? Or was the human soul eternal and uncreated? It has been said by some, that when the human soul of Christ was created, and by others, that when he assumed human nature, he began to be the SON of GOD. Had then the FATHER a human soul, or had the Father human nature? I ask the question, not indeed by way of doubt, but to shew the marked distinction drawn of Christ's eternal SONSHIP as the SON of GOD, he being the *express image* of the Father, and these awful heresies which are asserted in Christ's name, which shall deceive many, and if it were possible even the elect. CHRIST, indeed, in his assumption of human nature, was what is written of him, namely, the WORD made *flesh*, as the uncreated Word he spake and it was done; to the young man whose eyes he opened, he said, "Dost thou believe on the SON of GOD?" And to his disciples, "Whom do men say that I the *Son of Man* am?" Surely these two distinct terms, SON of GOD, and *Son of Man*, are clear expressions of his two natures, or sonships. As the SON of GOD, he called GOD FATHER, and as the *Son of Man* he is not ashamed to call us *brethren*. Great indeed is the mystery of godliness, for the SON of GOD in the assumption of our nature, was GOD manifest in the *flesh*, two natures, but *one* person, the CHRIST of GOD. I have heard it asserted, that the FATHER must necessarily be before the SON in priority of existence. This, indeed, is unscriptural, and untrue, for as CHRIST is the FATHER'S *only begotten Son*, then it follows necessarily, that this relationship must be *coeval*, the one could not by possibility be before or after the other; and as the SON was *eternal*, which has been already shewn, so we find the prophet, who spake as he was moved by the Holy Ghost, saying in the very scripture where Christ in his two natures or sonships is described, that the Father is the *everlasting* FATHER. As our translation is not quite consistent with the original, I will render the passage in the order it stands in the Hebrew. "For unto us the child is born, unto us the SON is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, GOD-man, my ETERNAL FATHER'S Prince of Peace."

The two natures so distinctly defined by CHRIST himself in those questions, "Dost thou believe on the SON of GOD? and who do men say that I the *Son of Man* am?" do also shew that the eternal SON of GOD took into an *unity* of Person with himself, the man Jesus, so that the Person of CHRIST is GOD and *man*, and also most truly the SON of GOD. There is another scripture of importance respecting the two distinct natures, which I must quote; it is in Rom. i. 3, 4. where it is written that JESUS CHRIST our LORD was made of the seed of David according to the *flesh*, and declared to be the SON of GOD with power, according to the *Spirit of holiness*. Here the seed of David clearly means that Christ was the *Son of David*, but

how? according to the *flesh*; and was also the SON of GOD, but according to the *Spirit*. Now the word *spirit*, in its signification, is opposed to the word *flesh*; and will then any one dare to invert this creed and say, that JESUS CHRIST was the SON of GOD according to the *flesh*, and the seed, or *Son of David according to the Spirit*? Nay, the spirits who say such things are not of God. There are indeed spirits who do say that CHRIST's human nature was *sinful*. Now what saith the scripture? "Now the *birth* of JESUS CHRIST was on this wise; when as his *mother Mary* was espoused to Joseph, before they came together, she was found with child of the HOLY GHOST." And this is in exact correspondence with what is recorded in Luke, and with what the angel said to Joseph. "For that which is conceived in her, is of the HOLY GHOST," Matt. i. and Luke i. Now the act wrought by and solely from the HOLY GHOST, and the power of the Highest, whose name alone is Holy, *must be holy*; therefore, as the angel said, "that *holy thing* which shall be born of thee, Mary, shall be called the SON of GOD," who will then call that sinful which was conceived in her of the HOLY GHOST? They who assert such things, do they not sin against the Holy Ghost? I ask the question, for I presume not to say that it be the unpardonable sin. But there are others who say, that if Christ had not a sinful nature, that his human nature was capable of sinning. This is also unscriptural and untrue, "for whosoever is born of God sinneth not; *neither can he sin*," 1 John iii. 9. And CHRIST was so perfectly holy and sinless, that in the *old* testament he is called, "The LORD our *righteousness*;" and in the *new*, "Holy, *undefiled*, and separate from sinners." And so CHRIST was incapable of sinning, and was *undefiled*, and not in the least contaminated when all our sins with their guilt and filth were laid on him; for then, even then, his immaculate blood flowing from his *human body*, washed all our sins with their guilt and filth away. Yet the spirits who assert such untruths say, that their creed is only a difference in words, for they believe in Christ's glorious Person as the Son of God as well as we. Beloved, be not deceived by such subtilty, for ye know the truth, and *that no lie is of truth*, although they that say such things come as Christ said in his name.

Lastly. When JESUS said unto the twelve "will ye also go away?" Then Simon Peter answered him, "LORD, to whom shall we go? thou hast the words of *eternal life*; and we believe and are sure that thou art *that* CHRIST, the SON of the living GOD." It has been correctly observed by some divines, the greek article *the* prefixed to the word SON, emphatically proclaims his SONSHIP, and denotes that he was the SON of the only true GOD, that living GOD; and for which the article *the*, and the attribute *living*, are purposely annexed to the name GOD, to set out the greatness of his SON; and to shew that the great and true God has a SON, who is *the* SON, his own SON, and the *only* begotten SON of the living God. That the word *begotten* is to be strictly confined to a spiritual meaning, I would beg

leave to add, that the children of God by adoption are said to be begotten of God, which begetting is unquestionably confined to the spiritual or new birth, and in its signification is opposed to every thing that is flesh or sensual. Now let no man desire to be wiser than what is written, for "secret things belong to God, but those things which are revealed to us and to our children for ever."

Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dare the first-born seraph pry
Between the folded leaves.

My brethren, read the verse from whence the text is taken, and the remainder of the chapter; pray over it, and may you be as fully persuaded as the apostle was. Shine, Almighty Lord, upon the scriptures of thy truth; accompany thy word with power; give testimony to the scriptures of thy grace in the hearts of thy people, and be thou exalted, O Lord, in thine own strength, so will we sing and praise thy power. Amen and amen.

James Street, August 15, 1829.

F. S.

FRAGMENT.

WHAT reason can be given, but that of God's sovereignty in election, why the most abandoned sinners of mankind are often called to the knowledge of the gospel, and made partakers of precious faith in the Son of God, whilst multitudes of the decent and moral are left to perish in their own deceivings, as dead to all spiritual concerns as the very stones they tread upon?—Again. What other reason can be given, why of two people in the same pew, and hearing the same sermon, the one shall be savingly wrought upon, and the other perhaps go away contradicting and blaspheming?—Again. For what other reason were the apostles "forbidden of the Holy Ghost to preach the word in Asia;" and when "they essayed to go to Bithynia," were not suffered by the Spirit to accomplish their purpose; whilst a vision appeared to Paul in the night, saying, "come over unto Macedonia and help us?" Were there not souls in Asia and Bithynia, as well as in Macedonia? Undoubtedly there were. But the ministers of the gospel are sent forth to labour there, and there only, where the Lord of the harvest has work for them to do, in calling in his own people, elected and chosen to everlasting life, before all worlds; and wherever these people are, God will at the exact time take especial care that the means designed for the accomplishment of his sovereign pleasure, shall not be delayed one moment beyond the fixed period. God's eye is upon his people, even while dead in trespasses and sins, and lying in the rubbish of the fall; and although many are oft times near death, yet not a shaft can hurt so as to deprive them of life, until brought to the footstool of mercy with weeping and supplication!—"Oh! the depths both of the wisdom and mercy of God! How unsearchable are his ways, and his judgments past finding out!"

VOL. VI.—No. 64.

P

ORIGINAL ESSAYS.

LII.

THE AGENCY OF JEHOVAH IN THE PERSECUTIONS OF THE CHURCH, HER HAPPINESS AND GLORY.

"He turned their hearts to hate his people, to deal subtilly with his servants."—Ps. cv. 26.

AMONG the exciting causes of trial and persecution, our readers will perceive, we include the conversion of sinners and the preservation of the church. The agency of Jesus secures these; and in so doing promotes the happiness and glory of his afflicted people. At all times, in all circumstances, among all people, and in all places of the world, the conversion of a sinner is a miracle; but its splendour is greater and more visible in the days of tribulation, because they call for mightier displays of the love and power of the Redeemer. To pardon the persecutor, and bid him live; and while the voice of love is speaking, to witness the first efforts of a new and immortal life, struggling in the throbbing and breaking heart of the sinner; to see the torch with which he kindled the murderous fires fall from his hand, and then to behold that hand grasp the word of life, or be lifted up in supplication to heaven; to see him as a brother in the ranks of the faithful band covered with wounds, inflicted by him and his fellows, cheerfully and gratefully sharing their sorrows: fighting under the same banner, with courage more fearless from the recollection of the crimes which preceded it, and the love and pity which gave it being;—to witness all this take place at *once*; in *open day*, amidst the taunts and hisses of companions once dearer than life; nay, in the face of scorn, cold, hunger, thirst, chains, tortures, prisons, fires, and death; is to witness a miracle of love and power, equal, if not superior, to that which plucked the dying thief from the cross, and placed him in paradise. Such a sight, while it gives joy in heaven, among the angels of God, thrills the church with rapture and praise; and forms a canopy of radiant glory over her head, while she is *contending for the faith* on the arena of persecution, in the amphitheatre of the world, before all created and uncreated intelligences. 1 Cor. iv. 9.

Yet many such miracles the church has witnessed in her hottest fires. The happiness they created can only be described by herself:—it was "unspeakable, and full of glory." Friendship, the love of home and country, and the pleasures which attend them, are faint and cold, when compared with the love of Christ and his people: its fountain and model are in the Lamb of God. John x. 17. 1 John iii. 16. The family spirit which lives in every child of God, prompts him to welcome the conversion of a sinner with a brother's feeling. Converted sinners are the children of the church—she is their mother, and will receive them to her bosom with a mother's joy. The increase

of the numbers of such a family, at any time, must be a pure fountain of happiness to all its members; but in times of peril and death it is peculiarly so. Then such an increase is a living witness of the presence of their elder Brother, and a pledge that the family shall never perish. "But ye see me : because I live, ye shall live also."

The same miracle of love and power that created the church preserves her, or the fires of temptation and persecution would consume her; and nothing would remain, but her ashes—the sorrowful memorial, to other times, of her mournful fate, and the triumph of her enemies. From their union, the absolute dominion they exercise over her, and the unlimited exertion of their power and policy, the enemies of the church, in these seasons, are all but omnipotent. These terrible periods are indeed the hour of man, and the powers of darkness. Then the chaff is separated from the wheat, and burned in unquenchable fire. Then the swarms of heretics, and formal professors, fall, like the caterpillars, from the leaves of the living vine; and are carried in the whirlwind and the storm, to find their native home in the common mass of moral putrefaction and death. None can stand, in these days of Jacob's trouble, but his real children—the "Israelites indeed, in whom is no guile." They shall stand; upheld by that hand, that preserved the covenant family amidst the murderers of Egypt, the horrors of the waste howling wilderness; and in after ages, its children, in the lions' den, and the fiery furnace of the king of Babylon. Dan. vi. 22.—iii. 25, 27.

The support which Jesus gives to his people is both adequate and seasonable; and because it is so, demonstrate his glory and secures their happiness and triumph. It is not given as the fruit of their fidelity and perseverance, but as their cause; and the effect of that love which nailed the Saviour to the cross, and fixed his heart upon them from the foundation of the world. It must, therefore, be certain and efficient. Jer. xxxii. 40. Zech. xii. 8. It is true, these poor and afflicted people often distrust, and mourn over the desolation they cannot remove. Often do they fear, the Lord hath forsaken them, and their God hath forgotten them. Often are they about to give up all for lost. Often are they tempted to curse God and die. Often is the knife lifted to destroy their last comfort. Often are their groans, and sighs, and tears mingled with bitter lamentations, and ungrateful libels of God and his truth. To experience, to promises, to providences, to examples, to ministers, to people, they reply—"Miserable comforters are ye all!" All these things are against us: we shall fall by their hand, and go with sorrow to the tomb. No! doubting and miserable men! You are mistaken. The Lord has not forgotten to be gracious—his mercy is not clean gone for evermore. His promises will not fail for evermore.—He will not cast off for ever.—He hath not in anger shut up his tender mercies.—He will be favourable again. Hab. ii. 3. Matt. ii. 20. Did the vision speak? Did these children of little faith hear its voice? Yes; all. "Not one thing hath failed, of all the Lord your God hath spoken," is the answer of experience

and history; while they point to innumerable *Ebenezers—the stones of help*, raised by the Samuel of past and present times.

The exertions of these illustrious men in tortures and sufferings unexampled in the page of history, evince the sufficiency of their support, and the folly of their iron-hearted oppressors. Heb. ii. 35—39. This was the work of persecution:—and what was her reward? The destruction of Israel, and the faith which he professed? No. The more the holy tribes were afflicted, the more they multiplied and grew. What has been her success with the spiritual seed in every part of the world? Have they fallen before her? or has the work of their God ceased through her labours? No. Sooner could she pluck the sun from his orbit, gather the winds in her fist, quench the fires of nature, and subvert the throne of the invisible Jehovah; than she could suspend the work of his hands, or entomb in eternal oblivion the cross, with its followers and its trophies. What, then, has persecution accomplished? She has elicited countless sparks, each of which were inextinguishable flames, fed with oil from the olive lamp in the heavenly temple, and the live coals from off its altars. Again and again has she levelled with the earth the christian altars, but vain were her efforts to quench the sacred fire, or consume the lively oracles, and give their ashes to the winds of heaven. Again and again has she banished the ministers of the cross and their beloved flocks; and has again been compelled to stand the mortified spectator of other flocks and shepherds succeeding them, equally numerous and intrepid. She has silenced the loud song of love and praise, but she could not kill its spirit, or steal its harp, or suspend its melody in the heart. In her presence, in opposition to her will, the spirit of martyrdom has consecrated the loathsome dungeon, the deep cavern, the dark thicket of the wood, and found them Bethels—the house of God, and the very gate of heaven. Heb. xi. 33.

The spirit with which the afflicted christians treated their enemies, was worthy the cause in which they suffered, and the omnipotent agency that gave it being. Superstition has her martyrs, who have suffered nobly and worthy a better cause. But it was reserved for the church and her blessed Head, to exhibit the pure spirit of martyrdom, unsullied with the littleness and malignity of our common nature. Without ambition, or treason, or malice—in the meekness, the patience, the silence of a sheep before her shearers; while their hearts burned with love to the Redeemer and his people—these invincible men, on racks and in fires, expired, invoking benedictions on the heads of their unfeeling and ferocious persecutors. Luke xxiii. 34. Acts vii. 60.

A spirit so novel and so unlike every thing in the world, does not owe its birth to blood, or to the will of the flesh, or to the will of man, but to God. It is the fruit of the gracious agency of our motto; nourished with “the sincere milk of the word,” clothed in the armour of light, and moves under the impenetrable shield of omnipotence. It is the living emanation from the spirit of redemption, of

which it is the brightest resemblance, and next to it, is the most beautiful, the most sublime, the most lovely and enchanting spectacle that can be exhibited to men and angels. It is composed of peace and love;—its dwelling-place is in the God of peace and love;—its weapons and its trophies are the weapons and trophies of peace and love. To compare it with the spirit of the mere military hero, is to disgrace it. It can only be compared with itself; or with Him who expired on Calvary: from whom it descended, in whom it lives, and moves, and has its being; and with whom it shall for ever dwell, in the realms of light, and peace and love. Such a comparison would be an insult to our moral taste, to our humanity, and sense of justice, as men, and as lovers of our country and our common nature. Our very instincts tell us, it would be the contrast of all that is tender, kind, benevolent, good, useful, beautiful, lovely and happy; with all that is painful, unrighteous, cruel, barbarous, and blasting to individuals and nations. It would be the contrast of pestilence and death with the sunbeam of life and peace. In such a contrast the cross, with its warriors and field of glory, would be eclipsed and mourn.

Holy and illustrious men, martyrs, and christian patriots of other times, may the Captain of your salvation cause your mantles to fall upon us and our brethren, while, with mournful joy, we track your way from our sinful and sorrowful world, to those abodes of bliss and peace in which you shall for ever rest, from all your sins and sufferings, in the presence of your Redeemer! Illustrious immortals! your deeds and heroism, which were the effects of a spirit and power from on high, and were such as angels and their God approved, have filled the world with your fame, without causing it to mourn and weep tears of blood! In walking over the way on which you walked, and visiting the fields where your victories were achieved, the eye meets no smoking ruins of towns and cities—no desolated fields, and mangled remains of numerous herds and flocks, once the life and hope of their owners;—no widows and orphans, with weeping and lamentation, and refusing to be comforted, because their children and their fathers were not;—no chains and manacles of the liberty, commerce, and resources of empires! The blood which was shed was your own, and was shed for the promotion of peace on earth, good will to man, and the glory of your beloved Lord; and when gathered, rich and immortal shall be the crop which shall follow. Rev. xiv. 13.

Callous indeed must be that heart, untuned indeed for those mighty deeds that embalm their doers in the bosoms, the prayers, and the benedictions of individuals, and families, and nations, of all ages and climes; incapable indeed must that man be of tasting those pure and peaceful joys flowing from the cross, whether on earth or in heaven, who could behold such a contrast without weeping and supplication to the Prince of Peace; to hasten that hour when war shall cease, and man shall treat his fellow man as a brother and an heir of glory. If there be such men, and alas, such men there are, "O my soul, come not thou into their secret; into their assembly

mine honour be not thou united ; for in their anger they have slain a man, and in their self-will they have digged down a wall. Cursed be their anger for it was fierce ; and their wrath for it was cruel. They have divided Jacob, and scattered Israel."

The life of a martyr and a soldier of Jesus, is not one of mere suffering without real happiness and enjoyment. If it were, they of all men would be most miserable. Suffering times are times of real peace and joy. " For the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost." In these seasons the fruits and consolations of this kingdom are seasonably given, and come immediately from the river that proceedeth from the throne of God and the Lamb ; are always sufficient, and while they fill the believing sufferers with unutterable peace, arm them with invincible fortitude, and compel their very enemies to confess that when covered with reproach for the name of Christ, they were happy, and the spirit of glory and of God rested upon them. Without these consolations the wonders the warriors performed would never have been accomplished. They were men, and therefore the subjects of the feelings, the attachments, and weakness of men. The properties and physical passions of our nature, the religion of Jesus does not destroy ; but enlarges and refines its capacity of enjoyment and suffering ; and in consequence we become more susceptible of pain and pleasure. In thousands and tens of thousands, this susceptibility was more frail and delicate, than that which is discovered in the sensitive plant. This weakness would unfit them for great trials and sufferings ; and the more it did so, the more would the power and glory of Christ rest upon it. The love of life, of home, and of country, becomes stronger, dearer, and sweeter, when in union with the love of Jesus, because the latter brings with it a spiritual life, which it blends with our natural life, and forms it like itself ; then weaves for it a bower, in which the Rose of Sharon, and the evergreens of the heavenly paradise are entwined with our own earthly plants ; and into which they infuse their own never-dying sap, and throw around them their own fragrance and beauty. To leave this bower, to quit a home though poorer, because it is the residence of Jesus and his grace ; and bid adieu to father, and mother, brother, and sister, wife, and children, houses, and lands ; nay more, to make all these cease from being painful inmates in the heart ; to go, with our harp strung alone, from the hearth where we have been cradled ; and before we go, place all upon the altar of our High Priest, for a sacrifice to him and his church's weal ; and with a fixed and enlightened pleasure of soul to welcome pain, poverty, reproach, and death ; or to wander in distant lands the outcasts of the world, and in all our wanderings and in the greatest depths of our sufferings to feel the rebellion and despair of our corrupted nature in chains, is to feel as these wonderful men did, is to act as they acted, and to know as they knew the joy of their Lord.

Let our readers look at trials and persecutions as *tests*, and they

will be convinced that the agency of Christ in them, is the happiness, security, and glory of his church. They are tests which develop the characters, purposes, and objects, of all the different parties interested, and are therefore too important to be passed over in silence. In these terrible periods, those family paintings of *created and uncreated intelligences*, are formed and exhibited in forms more true, more exquisite, more touching, and more awful, than those that have arisen, or that will ever arise from the pencil in the hand of mortal man. In them, at one view, we behold, the Father of the faithful, clothed in robes of loveliness and terror, wielding his great power for the succour of his children, and the destruction of their enemies: the soul and arm of *all*; regulating, controuling, and guiding *all*, according to the counsel of his own will: and while the mountains, and the earth, tremble, melt, and flee before him; and the strong and the mighty are as tow, and their work as a spark, and both burn together and none can quench them, he hides his people under the shadow of his wings, and soothes them to rest in the secrets of his chamber until the storm be overpast. All the attributes of his nature, and the perfections of his moral character, combine and form a radiance of glory and majesty around his throne, and his footsteps, the ark, and the beloved nation, that fills heaven with the sweet notes of praise from the golden harps of countless numbers of angels, and the spirits of just men made perfect, while his bending flock around him, loves, weeps, trembles, and adores, as it gazes at the picture, feels its confidence in his arm increased from the monuments of love and justice which are scattered on every side; while hell from beneath is moved at the scene, reads her future doom, for the oppression of the righteous, mourns at heart, and reels to her centre.

Here we behold the evil of sin, the awful state into which it has plunged men, the extent of crime to which he runs under the freedom of his own will, or when permitted to do as he pleases. In this condition his freedom, and the God who gave it, with all the good around him, become curses, because they are the innocent occasions, and agents of exciting his hatred and his sins. The number, the piety, and prosperity of Israel, developed the character of Pharaoh and his people, and became the innocent cause of their daring crimes, which were followed by awful punishments from heaven, amidst signs, and wonders, unexampled in the history of the world: and which clothed Egypt in sackcloth and mourning; bereaved of her first-born, her monarch, and her nobles, and in that sorrowful condition will she be handed down to the latest ages, as an affecting and heart-rending memorial of the power and great name of Jehovah, and the folly and wickedness of persecuting his servants. Thus at one and the same moment we behold him blessing and saving his people; exposing the characters and designs of their enemies; destroying some, reserving others for more signal judgment; while others become the trophies of his love and pity, according to his counsels of old. Sometimes when this is the case, rest and joy are given to the church, like those which

have been felt in nature after the storm. The persecutor is pardoned and blessed, welcomed into the bosom of the church, and lives and dies one of her most intrepid champions. Such was Saul of Tarsus, the first of men and of apostles. Acts xix. 37.

The agency of our motto, is the agency of providences in the world ; and the supernatural operations of the Holy Ghost in the church's trials and persecutions, are tests by which these agencies become visible to the senses of men, and to the eye of faith. The wonders of these horrible periods could not exist but in union with these two glorious and soul-cheering truths. To deny them, and then to believe that events so marvellous in their nature, so lasting and universal in their consequences, could exist, is to hold a faith, more marvellous indeed than that of the christian, because it credits the existence, no mind for their creating and guiding law, and therefore are impossible, and opposed to all the known laws of causes and effects. Such a faith is irrational, and is as unworthy of man as it is impious before his Maker. Should any of the wise and prudent of this world ; any of the children of philosophy, as they modestly call themselves, condescend to notice our humble pages, we entreat them to give us their attention for a few minutes. We assure them it is their sake alone, we solicit this favour at their hands. To such we would say, we will, with your permission, take our standing in these times of persecution ; the most sorrowful periods of the church. We will lay aside every proof of providence, and the supernatural agency of the Holy Spirit in the church ; and we will take up this we have collected from these sorrowful periods. While we hold it in our hand, we will, if you please, ask you a few simple questions. Have these trials and persecutions existed ? Were they then realities, and not fictions of the historian ? And were all the people, whom we will call, with your courtesy, the church of Christ, once of a similar spirit and conduct of the world around them ? Were some of these people really persecutors, and the leaders of persecutors ? Were they then, in your opinion, in possession of the common sense of their fellow men ? Did they still continue to possess it, and remain rational beings, when they became followers of the cross ? Did they really cease to be persecutors, become christians, and seal their faith with their blood ? Was the church preserved, like the spark in the tempest, and eventually made more than conquerors through him that loved her ? Do you still deny the providence of God in the world, and the agency of his Spirit in the church ? Account, then, for these things by any known laws around you : and till then, we will tie our proof, collected from these terrible periods, to a single hair of our head ; and there it shall hang, till you, and the whole of you, joined by the gates of hell, pluck it thence. This we boldly, but humbly invite you all to do. Nay, with feelings, we trust, becoming ourselves, and you, and the gracious Redeemer of sinners, in whose name we act, we defy you all to move it from its place, or snap the living hair on which it hangs.

The truth of the gospel is demonstrated by these tests. Trials and persecutions, with the triumph of the church, have been announced by prophecy, and were therefore necessary and certain. But had they never existed, or were they to cease, prophecy would cease. One of the pillars of the temple of revelation would fall, and with it the temple itself must perish. Then in one common ruin infidelity and her disciples would behold, entombed for ever, the cross, with its book of wonders, and the poor fanatical believers of that book, with all their childish dreams of heaven. This they have predicted: for behold they also, are among the prophets. Until this event occurs, let infidelity and her children go and stand centinels in the heart of the christian world. No, we recall the sentiment; our hearts and our pity command us to recall it. No, mistaken, but daring and miserable men, go into your closets, place the book before you, and on your knees before your Maker and your Judge, ask yourselves this simple question:—have we read this book with the spirit, with which dying mortals such as we are, ought to read such a book.

Trials and persecutions are tests of the mutual love of Christ and his people. The numbers, the weight, the apparent severity, the duration of trials and persecutions, the season in which they appear, the supports which attend them, their gracious fruits, are all so many evidences of the love of Christ to his trust. The motive from which Jesus chastises his people, or permits their chastisement from others is love; the rod which he holds is composed of love; the stroke, is the stroke of love; his end is love, because it is his personal profit and his own glory. Some of the tenderest and sweetest manifestations of the Saviour's love to his people, are reserved for those fiery trials which are sent to try them. In prisons, in dens, and in the caves of the earth: in tortures, and in devouring flames, the christian heroes have been most blessed with the presence of the Captain of their salvation, enjoyed the clearest visions of his glory, and the sweetest smiles of his face: drunk the deepest draughts of his love, and been the most sensibly filled with the peace and joy of the eternal world. It was then that trials, and persecutions, so terrible to nature, were so endeared to them, that they embraced them, pressed them to their hearts; and wore them as diadems of beauty and glory, because they came from Jesus, were given for his sake; and were to them, witness and pledges of his everlasting love. Acts xvi. 25, 26. Rev. iii. 9.

Persecutions and trials are the tests of the truth, and reality of the love of the church to her Lord: and as such faith and love receive them. None but the real lovers of Christ will stand these terrible days; because none but they are partakers of that spiritual life which never dies, but him who gave it being. Afflictions are its evidences and companions; they were all found in the covenant, its Head, and his beloved members. Never, either in purpose or in actual being, did they exist separated. Trials and persecutions are sent not to destroy, but to point out to believers the existence of heavenly love in their hearts; to make known its wonders, and to assure them that it is invincible, because its fountain and its object are immortal.

REVIEW.

Eighteen Practical Discourses, for Families and Young Persons; being Sketches of Sermons delivered at Bermondsey Chapel, Neckinger Road, Surrey. By James Cartwright. Palmer.

THE title of these discourses is just and appropriate. They are *Sketches of Sermons* from no inferior hand. The writer, conscious of his power, spurns at imitation, and thinks for himself he is an original, who, with *temptation, prayer, and meditation*, and the blessing of the great head of the church, will become a workman that needeth not to be ashamed. Our readers need not fear that they will find any thing like these sketches in any that may be in their possession. We assure them that they will not; they stand alone. We are unacquainted with any that bears any resemblance to them; their excellencies and defects are such, that, did our work admit it, we should consider these sketches as a proper subject for a critical essay upon the pulpit oratory of the present day.

So far as we can judge, the writer must be classed with the modern Calvinists. But his object is not doctrinal accuracy, or deep discussion of difficult passages of scripture, or to trace out the various operations of christian experience; but to arrest the attention of his readers through the medium of the powers of taste, imagination and conscience, under the blessing of the Holy Ghost, these discourses are highly calculated to effect. To young persons, and families of reading and taste, they will be exceedingly acceptable; and to them, we sincerely recommend them. To ministers, whose minds are disposed for such subjects, they will be of service, as mere specimens of oratorical compositions. In this light, they are worthy the notice of students, and young ministers.

The following passages will enable our readers to form an opinion of his sentiments as well as of his style of composition.

“ Consider once more the primary allusion of the text to the Jewish nation; “ This people have I formed for myself.” Yet, how singular were the steps of his proceedings! First, he bids Abram leave his kindred and father’s house, and wander in a foreign land;—again, the heads of the twelve tribes go down into Egypt, and endure the severest bondage four hundred years;—afterwards the tribes are ordered into a waste, howling wilderness;—and, to omit similar measures, he pronounces the text with reference to that community as they were about to go captive into Babylon, to have their nobles slain, their temple and city destroyed, and to be, in all appearance, blotted out as a nation. These Jews, however, returned, and were reinstated in their country and the glory of their worship: consequently there was no abandonment of the professions in the text. The ways of God in that case were justified to men, and will be equally so in all dispensations affecting us.

“ Ye have seen gold as it comes from the mine, how incorporated with baser substances,—ye have seen metal that has lain by without proper care, how covered with incrustations,—ye have seen stone as it comes from the quarry, how rough and shapeless! Such were ye! What length of labour then is requisite, and what processes must we undergo, to become pure and bright, and stones polished and built up a heavenly temple! All things must

work together for good, to answer the requirements of such a work ; all that transpires must therefore be beneficial in the whole ; all the events of life, and among the rest, afflictions of every kind, are instruments by which the Divine Artificer forms you for himself ; his grace renders all effectual, and the saints shall show forth his praise.

" Would you, my hearers, understand how the body of Christ, the spiritual seed, the invisible church, exhibit the glory of God and promote his praise ? Would you have the fullest conviction and clearest apprehension of that which scripture here affirms ? Then take the pinions of faith, which easily outstrip the velocitude of moments, winds, and lightnings, and place yourselves at the goal where human ages shall have finished their destined rounds ; — behold the opening visions ; — see graves laid open, and sepulchres and tomb-stones rent away ; — see myriads of seraph forms rising thence into the air, hailing the advent of the descending Judge, shouting as they mount, " Hallelujah ! for the Lord is come, and time shall be no more ! " — see them ranged on golden seats at his right hand, and rising with acclaim to second his decisions, which fix the destinies of worlds ; — mark their triumphant entry into the regions of the real Canaan ; — behold the Saviour presenting them to the Father, as his spoils of holy conquest, and the Father's smiles, shedding new bliss through all their shining ranks ; — behold them drinking for ever at living fountains, feeding for ever on heaven's ambrosial plains ; — see them serving God day and night in his temple, with Jesus in their midst, the heaven of heavens in jubilee at the accumulation of its worshippers, and angels joyfully transported at the unusual sound in those happy realms of ten thousand times ten thousand human tongues singing in sweetest, fullest, loudest concert, the song of Moses and the Lamb.

" Now then, to perceive in this consummation the exhibition of Jehovah's praise, retrace their origin, and mark their primal character. Some of them the most depraved of their species, and apparently less than human in the filthiness of their habits and the ignorance of their minds, and say who can define the height, and depth, and length, and breadth of that grace, or speak the value of that blood, which could blot out their sins, numerous as the stars, or the sands upon all the margins of all the seas, and rising mountains to the clouds.

" Think you see them : — sabbath-breakers, swearers, liars, enemies to God by wicked works, sensual and unclean, and what language, think you, or conception, can reach the power which recovered from such courses, destroyed the love of them, wrote upon their hearts and lives holiness to the Lord, rendered them proof against innumerable temptations, rendered them more than a match for Satan's force and subtilty, and at length fit to be partakers of the sanctity and joys that reign in God's immediate presence.

" Look again at their former iniquities, and imagining them confirmed in the glories of the New Jerusalem, estimate, if it be possible, the wisdom that brought them to their present felicity in a way that advanced the honour of the broken law, and rendered more striking and illustrious the holiness and justice of the Deity ; yet, says the apostle, " You hath he quickened who were before dead in trespasses and sins ; " — " I, who was before a blasphemer, a persecutor, and injurious, obtained mercy ; " — and " God, who is rich in mercy, hath raised us up, and made us sit together in heavenly places in Christ Jesus."

" Who is not ready to cry out, concerning each of the divine attributes in this grand display, " O the depth ! " Who is there that would not swell the train of those who shall thus shew forth the wisdom, and power, and love of God ? Now is the opportunity ! Now may your wishes be realized ! Now is the forming season ! Haste ! — it will soon be over, and " there is neither work, nor device, nor repentance " in the approaching graves.

" But ye, — ye favoured saints, — the heirs of so many privileges, — why troubled at present evils ? Take — take your harps from the willow trees. All things are incentives to his praise : and as ye have the bud of heavenly

experience in your hearts, let us hear the commencement of heaven's raptures in your strains."

We shall for the present close our remarks, with an assurance to our readers, that we shall in some future number resume them for more critical purposes.

Help for the true Disciples of Immanuel. Second Edition; mostly re-written and newly Arranged, including an Explanation of the Scriptures adduced on the subject. By John Stevens, Minister of Salem Chapel, Meard's Court, Soho.

OUR opinion of this work still remains unchanged. We always viewed it as a standard work, that would, when its author had quitted the present stage of action, be a book of reference for both ministers and people. We are happy to see it reach a second edition in circumstances so calculated to render it more perfect and more worthy of that immortality which we hope awaits it. Its present progress, this being but the first number, it would be improper to enter into a critical investigation of the *subject* of this work. Should we be spared, it is our purpose to do so. We think it will be unnecessary for us to intreat the readers of the *Spiritual Magazine* to encourage the publication of this work; we have too high an opinion of their love of truth and their liberality in promoting its circulation, to intreat them to purchase a sound work by one of the ablest writers of the age.

The Certain Perseverance of all God's Elect to Eternal Glory. A Sacred Song. By Thomas Whittle, Orpington, Kent.

THE lovers of the good old way will not be offended with the great doctrine of the perseverance of the elect, because the author of this little work has delivered his sentiments in poetry. His verse is free and flowing; though it is unattended with what are termed the beauties of the poetry of the present day. But it has what we call greater beauties, gospel truth, and experimental knowledge of that truth.

We give the following as a specimen of the author's general manner.

"They all shall be dug from the wreck of the fall,
And cut by the Artist Divine;
To fit in the crown of our King over all,
Most brilliant in glory to shine.

'Tis vain to suppose that our King on his throne,
The crown of Great Britain would wear,
If there should be missing a diamond or stone,
Which ought, to complete it, be there.

Then how much more foolish it surely must be,
To think that our Sovereign King,
In glory for ever contented would stay,
If the jewels were lost from his ring.

The crown of salvation he never would wear,
If ever one jewel was lost:—
But this cannot be, they are kept by his care,
His blood was the price they have cost.

The saints are the sons of Jehovah on high,
 Their place is prepared above ;
 And there they shall sit on their thrones in the sky,
 In mansions of covenant love.

Their safety's insur'd by the oath of our God,
 His arm will defend them each day ;
 His word hath declar'd, which is sealed with blood,
 "The righteous shall hold on his way."

How dare the false teachers declare they may not,
 While thus it is written so plain,
 That ev'ry believer shall stand in his lot,
 And glory to Christ shall proclaim ?

Tho' mountains and hills may for ever depart,
 And earth be remov'd from its place ;
 The ransom'd for ever shall dwell in his heart,
 And sing of the triumphs of grace.

Rejoice then, believers, while onward you press,
 And join in the chorus with me ;
 And trust in Jehovah's omnipotent grace,
 For soon you his glory shall see.

The sheep shall assur'dly be brought to the fold,
 The members be join'd to their Head ;
 For Jesus still reigneth almighty and bold,
 By whom all the chosen are led.

His bride shall for ever with glory be deckt,
 His jewels shall sparkle on high ;
 The ransomed army of all his elect,
 Shall victory shout in the sky.

The building of mercy triumphant shall rise,
 Each stone shall be fix'd in its place ;
 And all shall unite the Redeemer to praise,
 With shoutings of sovereign grace.

The last elect vessel of mercy shall sail,
 Secure to the harbour above ;—
 The word of our Captain, it never can fail,
 'Tis seal'd by immutable love.

To glory the chosen shall all persevere,
 'Tis written again and again ;
 And therefore to this I can boldly declare,
 Jehovah pronounces AMEN."

The Portrait of an English Bishop of the Sixteenth Century. By Robert Hawker, D.D. late Vicar of Charles, Plymouth. Palmer.

WE are happy to see the second edition of a work that should be in the hand of every gospel minister, and every christian. The former should have it before him as a model for imitation, and the latter to excite his sympathy and prayers for a beloved and faithful pastor. Did it please the head of the church to bless her with bishops and ministers resembling in spirit and deportment the English bishop of the sixteenth century, as he is exhibited by the pen of the venerable HAWKER, our fears for our country would have no existence.

A SPIRITUAL AND NATURAL THERMOMETER.

LIFE ETERNAL. Matt. xxv. 46.	{	ABSENCE FROM THE BODY. 2 Cor. v. 8.	{	COME, YE BLESSED. Matt. xxv. 34.
SPIRITUAL THERMOMETER.	{	{	{	{
NATURAL THERMOMETER.	{	{	{	{
EVERLASTING PUNISHMENT. Matt. xxv. 46.	{	{	{	{
DEATH AS THE WAGES OF SIN.	{	{	{	{
ROM. vi. 23.	{	{	{	{
DEPART FROM ME. Matt. xxv. 41.	{	{	{	{

To those who are in Christ Jesus, and to others who shall seek him earnestly, this brief and imperfect scale of the progress of belief and unbelief in the heart of man, constructed with a view to bring the great and leading points of the christian religion into frequent and profitable meditation, is affectionately offered to their consideration.

Ipswich.

W.

POETRY.

PARAPHRASE OF A SENTIMENT IN A SERMON DELIVERED BY
THE REV. H. HEAP, SUNDAY EVENING, JAN. 25, 1829.

WITH more than stoical neglect,—
 With holy scorn would I reject
 The prize of popularity,—
 Its blaze would be no lure to me, }
 Its loud applause would censure be ;
 If for its charms I must resign
 The principle of grace divine.
 No ! I would rather friendless roam
 A stranger, destitute of home,
 Despis'd, rejected, and forlorn,
 The meanest wretch that e'er was born :
 Than deckt in robes of pomp and state,
 Proudest among the high and great,
 Forgetful of my heavenly birth,
 I fixed my dearest wish on earth ;
 And barter'd for such foolish toys
 My hope of heaven's eternal joys !
 When in the last conclusive hour
 This body feels its vital power,
 To its strong citadel retreat,
 And every moment gentler beat ;
 When the dimm'd eye, and fading cheek,
 The faltering tongue with anguish weak,
 The doubtful pulse, and wavering breath,
 Tell the near victory of death ;—
 Would *then* the popular acclaim,
 Lauding with pompous noise my name,
 Speak to my soul in words of peace,
 And cause my trembling doubts to cease ?
 No ; it would thunder in my ear
 Accusing sounds of guilt and fear ;
 The blaze of fame would only shed
 Disturbing light around my bed ;
 Its glittering rays could ne'er controul,
 The death shades gathering o'er my soul !
 But if my hope and comfort lies
 In that blest land beyond the skies,
 How calm will be my dying bed,
 How soft its pillow to my head !
 With face serene, and tranquil heart,
 I wait the moment to depart ;
 For Jesus with melodious voice
 Assures my faith, and I rejoice ;
 He smiles, and with a cheering ray
 Chases the gloom of death away ;
 And ere my struggling life I yield,
 A sight of heaven is half reveal'd.
 And shall a fruitless joy, which springs
 From this vain world's deceitful things
 Tempt me a thought to entertain,
 Of bartering my eternal gain !

I'd rather grovel in the dark,
 Bereft of reason's guiding spark,
 Depriv'd of right intelligence,—
 A guideless thing devoid of sense;
 Quench'd in my soul each mental light,
 Bound in an ever during night,
 For ever groping on my way,
 Insensible to wisdom's ray:—
 Than glowing genius should inspire
 My spirit with her flaming fire;
 Endu'd beyond my fellow men,
 With quick perception's eagle ken;
 Endow'd with learning's wond'rous lore,—
 A rich, unfailing, mighty store;
 And yet, when I shall cease to be,
 Be lost to all eternity!
 Oh! what a paltry recompence
 The fleeting things of wit and sense,
 When weigh'd by wisdom in the scale,
 Oppos'd to grace,—they drop, they fail!
 A world of joy, against a grain,—
 An hour of ease, to years of pain,—
 Sickness and woe, to peace and health,—
 A monarch's, to a subject's wealth,—
 A scraph's love, to hellish hate,—
 The meanest 'gainst the highest state:—
 Though widely opposite, are weak,
 Are insignificant to speak,
 And tell how far God's grace divine,
 The mightiest things of earth outshine!

February 8, 1829.

B. S. S.

“ THY MAKER IS THY HUSBAND.”

AWAKE each waiting heart and sing,
 The wonders of eternal love;
 Let Zion rise to crown her King,
 Lord of the blissful realms above.

Proclaim the riches of his grace,
 Who from his throne beyond the
 skies,
 Lov'd and espous'd the chosen race,
 That they might to his glory rise.

From everlasting he betroth'd,
 His church in love's peculiar ties;
 Nor shall she from his heart be mov'd,
 Though Sinai's curse upon her lies.

Down from the world of bliss he
 came,
 To bear her dreadful guilt away;
 His love in life and death the same,
 Tho' she from him had gone astray.
 By love and blood his church he
 claim'd,

Woolwich, Jan. 6. 1829.

Nor was his rightful suit denied;
 For in his word he is proclaim'd,
 The husband of his ransom'd bride.

Let doubts and fears be heard no
 more,
 Nor sin thy trembling faith remove;
 Since now 'tis known from shore to
 shore,
 Thy husband is the God of love.

Sweet name; in which my spirit
 boasts,
 For all my needs shall be supplied;
 My tongue shall sing the Lord of
 Hosts,
 The husband of his favour'd bride.

Thee would I sing, Immanuel, God!
 Lord of the earth, and air, and sea;
 Till I'm releas'd from flesh and blood,
 And cloth'd with immortality.

ENON.

THE
Spiritual Magazine;
OR,
SAINTS' TREASURY.

"There are Three that bear record in heaven; the FATHER, the WORD, and the HOLY GHOST: and these Three are One." 1 John v. 7.
"Earnestly contend for the faith which was once delivered unto the saints." Jude 3.

OCTOBER, 1829.

(For the Spiritual Magazine.)

THE UNSEARCHABLE RICHES OF CHRIST.

THE church of Christ will be under everlasting obligations to the great Head of the church for the ministry and epistles of the apostle Paul. The glad tidings which he proclaimed have very often cheered and refreshed the Lord's distressed children; and the unsearchable riches that he preached, have enriched the Lord's poor people. He received a special commission to preach these riches among the gentiles, Eph. iii. 8. Jehovah, who possesses all riches and blessedness in himself, determined to reveal and bestow them upon creatures;—a royal council is held in heaven—a plan devised—means ordained to convey, and persons appointed to receive these riches. And we may accommodate that beautiful text in Deuteronomy xxxii. 34. to our subject: "Is not this laid up in store with me, and sealed up among my treasures?" Jehovah the Father has appointed his beloved Son, in whom he is well pleased, the great bank or magazine to hold or contain all the riches he ever will bestow; out of his fulness the saints receive. We read of the rich mercy of God, how very suitable to those made miserable by sin, which is a plague, yea, a perpetual plague, which gives pain the most distressing, and produces poverty the most deplorable; and will end in torment inconceivable, unless this rich mercy intervenes and prevents.

But it is the essential riches of the Lord Jesus Christ, as God over all for ever blessed, (and who makes all blessed who are complete in

him) which makes all his mediatorial acts so rich and so efficacious. And we may begin with the love of Christ, which appears to be the moving cause of these riches being developed—they lay hid in God ; and as riches denote abundance, and these being so immense and infinite, wisdom infinite was employed, and most admirably displayed, in forming the heavens, the earth, all the beauties of nature, the wonders of creation, and the blessings of providence, as preparatory to the great unfolding of mercy's magazine. The ponderous platform of this globe is erected by power boundless, and to be peopled by numbers infinite, brought on at appointed periods, in a vast variety, and placed on spots selected, either in clusters or remote from society ; but are all in one degraded mass—they are, without exception, through union to a parent fallen, most awfully fallen, which drove him, and all succeeding him, to a distance dreadful. Oh ! what a revolution we here see produced by one act of man, made happy and holy, but now miserable and sinful !— a friend becomes an enemy inveterate—creation convulsed—the beauties of paradise all blighted, and Jehovah's image—man, a complete wreck ! But now the rich river—that water of life, begins to flow from the throne of God and the Lamb ; its first stream is to flow to Eden, and brings brighter blessings to man than he had lost. The riches that rolled down this river are, 1. abundant in quantity—2. everlasting in duration—3. far superior in enjoyment to all earthly good—4. and all lead to God, from whom they all originated.

1. Their abundance. 'The many millions that have received, and are now enjoying them in heaven and upon earth, prove they are unsearchable. What many and mighty sinners have found salvation through a Saviour's life and death!—what dreadful deep-dyed guilt has all been taken away by Jesu's blood alone ! Complete atonement Christ has made ; and all the outward and inward iniquity of the land was removed in one day. When Christ, the great gospel sacrifice, put out the fire of heaven's wrath due to man's sin, all the wounds made by man's wickedness are healed here by this royal remedy. And out of these riches so abundant, the saints of God not only find salvation for their immortal souls, peace with God that passeth all understanding, the removal of all guilt, and redemption from the curse, but they find themselves wrapt up in the rich righteousness of a rich God. And here no condemnation nor curse can reach them in their resplendent dress ; outshining all the angels, they draw nigh to Zion's Sovereign, and touch his golden sceptre ; claim the high privilege of sinners saved—of princes pardoned—of promises proclaimed—of ancient alliance—of grace union—the marriage bond—earnests often given—Calvary's transactions—God the Holy Spirit's former witnessing, with all he has done in working all that glorious work within ; the prospect they have had by faith into heaven, with the saving and overwhelming sights of Bethlehem's blessed babe, wrapt up in types, and promises, and ordinances, all to prove, and do prove, these riches are abundant—they are unsearchable.

2. Everlasting in duration. What a contrast to all the riches of earth and time! Look at Adam's pristine paradise, with all its unpolluted pleasures, its various beauties—all earthly good combined! grand and delightful it must have been, as the production of a God; majesty marked on every flower, perfection in every plant; innocence and order reigning in and over all:—no bitter root to spread its bitter bane, nor serpent's sting to poison or to pain—nor sin in any frightful form to disease or to distress; but harmony, happiness, and holiness abounding. But how soon all dashed, by one dreadful deed of rebellion!—scarce a week had rolled on, ere all these earthly beauties were blighted. The curse comes down from heaven's Judge, with all its dreadful consequences, and man's creation's comforts for ever. All earthly pleasures are poisoned now by sin, and happiness here is but of short duration. Isaac's one hundred fold profit, resulting from the blessing of the Lord, Genesis xxvi. 12. and all the greatness and stores that his covenant God gave him, must be succeeded with something painful. The philistines envy him—stop up the wells, and desire him to depart. Then the Lord appears again with a sweet word, to cheer his fearful heart: "*I am with thee.*" Then he builds another, pitches his tent, and thinks about happiness and home. But no; he is annoyed again; his domestic peace disturbed; and he finds that he must look beyond time, and far away from this world, for pleasures permanent.

The royal psalmist, David—Israel's sweet singer, had a large share of worldly wealth allotted him; favoured with the faith of God's elect; often enabled to read his interest clear in his heavenly Shepherd's care and great salvation; frequently drank a draught of mercy's river on his way home, and lifted up his head. But many days of darkness, domestic discords, mental miseries, awful backslidings, and national broils, made up the sad mixture in his cup, and he had to cry, with many a mourning pilgrim, "The sorrows of my heart are enlarged; Oh! bring thou me out of my distresses." That holy monarch, Hezekiah, was abundantly blessed in his basket and store, 2 Kings xx. 13. he had houses containing precious things, treasures of gold and silver; but he is told he shall not possess them, but all to be pillaged, and carried into an enemy's country, and a messenger sent with this message, "Thus saith the Lord, thou shalt die and not live."

But not only do all our earthly flowers fade and riches rust, but our spiritual enjoyments, our most elevated frames, soon droop, and almost die, and only the unsearchable riches of Christ are of eternal duration. The rich and precious blood of Jesus will never lose its virtue—abundant to pardon, and purify, and make peace. It will never lose its power. The rich revenues of Immanuel's power will at all times be sufficient to defend the followers of the Lamb from all the attacks of sin and Satan; and the rich intercession of the Son of God, heaven's High Priest, will ever be all-sufficient to make the poorest pilgrim and all his poor services truly acceptable to his holy and heavenly Father.

3. These riches are far superior in enjoyment to all earthly good. All the costly sacrifices, the expensive machinery, the rich vestments, the golden vessels, the silver trumpets, the grand and imposing ceremonies, with the august and majestic high priest, were but shadows; yea, the whole of that important dispensation, with Moses the prince, and Aaron the priest, was but a casket to hold Christ the jewel—but swaddling bands for God's anointed Son, and yet all types to set forth Jesus, and a gospel for the royal family to read in Arabia's desert.

We will not call in the wicked as witnesses, in their diversified classes, to tell us of their enjoyments; all have cause to complain that they were too long taken up with vanity and wickedness; and we found a serpent's sting in every sinful sweet, and poison dreadful in all worldly pleasures. Some have said that hell is paved with cardinals' skulls:—this we know, that the broad road to hell is paved with the wrath and curse of God; happy those who escape damnation at the end of that dreary path! But who can describe the peace resulting from pardoning blood—eternal life, the gift of God—joys enjoyed in heaven's highway, when Christ is lifted up, and the soul drawn to him—when faith is given to work its way over all the mighty mountains of remote and recent transgressions, the depravity deep and dreadful of the human heart, and sue out a pardon for all in a Saviour's most precious and invaluable blood—puts on the princely raiment of her betrothed husband's righteousness, and longs to pace the golden pavement of the better world, and take possession of the longed-for mansion, built by him who built the world, and all the wonders of it! The enjoyment of these riches promote holiness of heart, lip, and life; and as they are all heavenly in their origin, and none can receive any thing except it be given him from above, so they lead to God, from whom they commenced. It is the very nature of grace to be active and aspiring: as soon as grace seizes the soul that has long been bending downward, it takes a different turn; a God above never before thought on, is now looked up to; mercy long despised is earnestly sought; a gospel much disregarded is now listened to with delight; saints, the best part of God's creation, hated, but now loved, and their company coveted. "The ransomed of the Lord shall return—all that the Father giveth me shall come to me." The riches of grace are now revealing—the mine of everlasting mercy is now opening its precious treasures, and what has lain hid is now discovering—another vessel is now preparing to receive a rich treasure—another sanctified bosom opening to take in the blessed bundle of life, that it may live in glory for ever! Everlasting love—distinguishing mercy—election grace—complete acquittance from every charge—a free pardon for all sin—the high and sweet enjoyment of God in all his ordinances—all the exceeding great and precious promises—the soul-refreshing visits the Lord pays his people, with the succours and supports he meets with in his way home to the kingdom, are all parts and parcels of these unsearchable riches; and we must say of them, as the queen of Sheba did, that the one half has not been told.

Hampstead, Sept. 8, 1829.

JAMES.

(For the Spiritual Magazine.)

ON GRATITUDE.

WHAT a delightful and ennobling principle is gratitude!—ennobling indeed when it regards the meanest of our fellow worms, from whom we may have received offices of kindness and respect; but transcendentally more so when it is engendered in the breast by the Spirit of the living God, and exerts its joyous influence in ascriptions of praise to the Lamb in the midst of the throne! Man, as a link in the great chain of being, has constant and imperious calls for gratitude from all around him; while things animate and things inanimate join to demand its exercise. Do I share in the anxieties that constantly inhabit the parental breast? and can I be ungrateful for their tenderest regards? Are the affectionate and faithful counsels of a friend extended towards me?—and shall I be ungrateful for his generous esteem? Does my prosperity enhance the joys, or my adversity increase the sorrow of those around me?—and shall not my bosom glow with this heaven-born principle? Are the ministers of Christ my friends, his people my companions, and their fervent prayers my constant benefactors?—and shall not gratitude inflame my heart, and kindle my best affections towards them? In a word, is Christ, who is “the brightness of his Father’s glory, and the express image of his person,” my Saviour and my Friend?—and shall not inextinguishable gratitude possess my heart, raise me above the trials of life, transport my desires to a better world, and make my bosom glow with ardent wishes for his glory! Aspirative! Fountain of light and goodness! banish from my mind every ungenerous feeling towards others, and every base ungrateful thought of thee!—raise my devotion to a higher tone, kindle my affections to a brighter flame, and let the constant language of my heart and tongue be praise!

W. H. G.

(For the Spiritual Magazine.)

A SECOND ADDRESS TO THE JUNIOR BRANCHES OF THE HOUSEHOLD OF FAITH.

My Dear Young Friends,

HAVING thrown out a cautionary hint to guide you in the paths of social life in my last, let me now call your attention to a few things relative to your *secret* and *public* movements, connected with your spiritual welfare, passing through the plain of time: looking up to the great Inditer of the sacred oracle to direct my thoughts and pen—aiming at the glory of Jehovah, and breathing to heaven that my address to you may be the echo of the word, and reach your heart and conscience with persuasive power and lasting benefit; even so, amen.

There is an unceasing necessity to stir up each other’s minds by way of remembrance, to point out the dangerous by-ways on the

road side, and caution the unwary traveller of the pits and snares on the enchanting ground.—Not as there is any fear of your *final* safety, that being unhinderable by the purpose of God, the redemption of Jesus, and the work of God the Holy Ghost; but for a good conscience, the honour of God, the mortification of the devil, and the confounding of the world. These are ends worthy your soul's ambition; more precious than rubies to possess, and will stamp lasting worth on your character. If you are kept near to the Lord in a life of dependence on his all-sufficient aid, and are enabled under the influence of his filial fear in your heart, to walk worthy of the high vocation whereunto you are called, it will not lift you up in pride and self-adulation, but lay you low in the dust, admiring the goodness, mercy, and power of a covenant God. There is not a believer in Jesus closing the day before the divine throne (even his most circumspect day) but the sight thereof would sink him into black despair, were it not for the asylum blood of Jesus, and his covering robe of consummate perfection. It is a mercy he buried all our sins in a grave never to be opened. We do not aim to live in the world that we may go to heaven *by* it, but because we are going there, we wish to *show* it by the way: we do not merely rejoice in absolute grace, certain redemption, and invincible power, because they ensure our heaven, but also we love the facts, because of their holifying effects on the mind, and their fruits in the life and conversation. He that drinks at these pure fountains will feel their regaling and influential effects. It is the rich viands from Calvary's summit that poison the streams of sin; and every fresh incoming from mercy's ocean taints the flesh-pleasing river that runs from Eden's banks. To a mind ennobled by sovereign grace, and under the influence of constraining love, the paths of righteousness are his delight, and as much his element as the air is the feathered hosts', and the sea the scaly tribes'. He only breathes with pleasure in the pure atmosphere of holiness, and all his new-born powers joyfully expand beneath the rays of the Sun of Righteousness. Every fresh discovery of his amazing love and discriminating mercy lays the sinner low, excites a holy concern for the honour of a covenant God, and raises a revengeful indignation at sin in all its direful forms. There is no occasion to be thundering commandment in the ear, while affection is on the watch to serve.

But suffer the word of exhortation:—take heed to thyself, for earth and hell, and your own evil heart are allies against you, watching for your hurt, and using their united craft to ensnare your feet. "Fight the good fight of faith," looking unto Jesus, leaning on the arm of his sufficiency; distrust self, hang on promises, and pray without ceasing.

Take heed to thyself in the world; be courteous in all your civil engagements; and be cautious how you speak of divine things—that you introduce them seasonably, not to make them common or trifling, but to maintain their solemn importance and majestic dignity. "Cast not your pearls before swine." Beware of a misguided zeal, which

is peculiar to those who have just tasted that the Lord is gracious, who have a warm heart, and a strong desire for the glory of God, and the salvation of others; but being in the twilight of the morning, see spiritual things but darkly, wishing to sweep all they know into the gospel net; they see not the designs of Jehovah in mercy's discriminating system of salvation, nor are they aware, that "the carnal mind is enmity against God." If you are snatched, my young friend, from the brink of eternal ruin, and favoured with a vital faith in a sin-pardoning God, and blessed to rejoice in hope of eternal life, vent out your heart before the divine throne, extol the wonders of sovereign love in your high praises to the saints, and be unshamed of the cross before men: aim to set out the excellencies of religion in a circum-spect walk and conversation, that they seeing your good works may glorify your Father in heaven. Be more concerned for the vital and spiritual part of religion than the outward forms: the legality of the mind is an enemy to freedom and holy liberty in the ways of God. The Lord enable you to watch this foe, and lead you to an entire dependence on the Holy Ghost for his liberating influence and divine teaching.

Search the scriptures—the sacred oracle of heaven—the copy of God's thoughts—the epitome of Christ's heart—the great charter of heavenly blessings—the map of your celestial journey—the sacred standard of all truth—the vital spring of experience—heaven's greatest tangible gift you can possess on earth! O ye youthful travellers to a far country! make much of this lamp, let down from heaven to light you thither. Do you want to redeem the time?—spend it over this divinely inspired book; search the scriptures, as a legatee would a will, to know what is bequeathed to you:—all things are yours. Do you want fuel for devotion, matter for praise, armour for the war, a shield in the hour of temptation, conformity to Christ, subject for endless meditation?—search the word. Do ye want to be spiritually wise, to be rich in faith, to be exalted, to live near heaven?—then search the word. Do you want to honour God by an acknowledgment of him in all your ways?—then search the word; listen to no man who either says the law is your rule of life or the gospel, but embrace the whole will of God as revealed in the bible; every prohibition, caution, exhortation, or precept you meet with either in the old or new testament, receive as the will of God; for who authorized any man to parcel out the word for our conduct? This was a stumbling block to me in my junior days; but now, through mercy, I clasp the *whole* authority of my God in his holy word, and listen to no man: the Lord the Spirit help you to do likewise, keeping you incessantly dependent on himself as the Spirit of wisdom and illumination. Let the bible give place to no good man's works; the writer has done so to his great loss. If you have little time, let this be your resort; there is nothing so sanctified to abide in the memory as the words of the Holy Ghost—here you are sure of truth. I can say, through boundless mercy, for sixteen years it has been my daily companion; I prize

it as hid treasure—an invaluable treasure—the greatest visible bestowment of the God of all grace! See to it, ye that are just bleating your way to heaven, that ye keep beside this shepherd's tent; lay up this heavenly treasure, you will find it durable riches, that time can never spend, nor eternity waste.

Beware of pride, that rampant evil of our day. How much precious time is wasted in outward adorning! Ye youthful saints, beware of this contagion, and put on as the elect of God the gracious ornaments of the heavenly wardrobe; spend your precious moments over the word of God, and let not this dunghill for worms take up your precious time. Be concerned to be dressed in the robe of infinite perfection, and the garments of salvation, that ye may appear before God: be clad with the cloak of zeal, with the ornament of a meek and quiet spirit; and let your outward appearance be becoming a stranger and pilgrim on the earth.

Be particular in your companions and associates in the way to the kingdom; let them be such as are chaste in their conversation, not leuitous, nor given to foolish talking; let them be spiritual in their communications, not busy bodies in other people's matters, the world, fashions, &c. Know no one after the flesh, but as fellow-heirs of the same inheritance; friendship on this ground will last, and you will be mutual helps to each other.

If you have entered into a voluntary covenant of friendship with the church of Christ, see to it that ye *fulfil* your engagements. Be punctual at the stated times of worship, and shew that you esteem the ways of God by giving yourselves up to his service.

Finally, "Flee youthful lusts;" shun the paths of vice and folly; abstain from fleshly lusts, which war against the soul; parley not with temptation; resist the devil, in all his flesh-pleasing overtures: "Stand fast in the faith; quit you like men, and be strong" in the Lord! May you dwell under the shadow of his wing; his presence light you; his arm preserve you; and may He

"Guard you through all the streets of life,
And crown your journey's end."

*Golden Square, London,
August 15, 1829.*

E. M.

(For the Spiritual Magazine.)

SALVATION.

No subject can be of so great importance as this, and yet there are few but what have more attention. Many who have and continue to make it their study, frequently state it in such obscurity and mystery, that it is difficult to understand their meaning: others delineate the different branches, or blessings, of this important subject in such a way as to lead the people to conclude that they are salvation; when the truth is, they are no more than streams flowing from this vast ocean.

We are informed that "salvation is of the Lord;" it originated with Him, who is Jehovah—Father, Son, and Holy Ghost, one incomprehensible essence, underived and incommunicable, whose every revealed perfection is not only exhibited, but is honoured in it and by it.

The council of the Eternal upon the subject, appears to be without date; for speaking by the mouth of the prophet, he says, "Yea, I have loved thee with an everlasting love." It strikes me as being impossible to form a correct idea of the character of Jehovah, if we suppose there ever was a period when he saw salvation incomplete; in his mind it has been virtually accomplished, and complete from eternity.

The love, wisdom, power, holiness, justice, and mercy of God, are all engaged in this great scheme.

Love, sovereign, free, and unchangeable love, laid the foundation, and is the grand source from whence it flows, and the nature of its Author secures all its vast blessings—"I am the Lord, and change not." The love of the Father to the church caused him to give up his Son to become her responsible Surety, and to accept her complete in him. The love of Christ to the Father and the church, induced him to engage for her, and in his own person to suffer all her penalties, redress all her wrongs, glorify her in his perfections, and crown her with a title above that of sons and daughters. "This is the name whereby she shall be called—the Lord our Righteousness." It was the love of the Holy Ghost to honour the Father and the Son, and comfort the church, by bearing testimony to the truth that caused him to engage in the covenant to which Christ bears evidence. John xvi. 13, 14. By Jehovah salvation was thus arranged, and by him it was completed: in this contract all things were ordered and all things were sure.

These appear to be the leading features of the love of Jehovah, and the first exhibition or manifestation of it is stated in the first promise, "The seed of the woman shall bruise the serpent's head." If it were needful, we might range through the sacred scriptures, and prove that every circumstance of divine appointment alluding in any way to the salvation of the church, pointed out *him* who was the great and first expression of that love to her—"the seed of the woman;" but we must pass them by; in doing which let us pray for the Spirit to enable us to admire the love, the condescending love of God, in thus setting forth his truth, in thus exhibiting his sovereign will in acts of grace.

At length the period, the long expected time arrives; the Saviour promised is born: and, lo! the heavens smile upon that morn for which every other was made; and angels became messengers to make known this love of God to man. Luke ii. 8—15. To shew how intense it was, let us contemplate the situation of fallen man. As a sinner, man is under the just sentence of condemnation, which is

eternal misery; he has rebelled against the best of beings, and violated the most holy laws ever instituted; therefore the wrath of God justly hangs over him, and unless delivered from it, it must eventually fall upon him. Thus man by sinning has destroyed himself, for he has no power to serve God or render satisfaction for past offences: this was, and continues to be his sin, and sin is the cause. But Christ, the sinner's friend, comes forth, is born of a woman, is made under the law, to redeem those who were under the law: his life, though a suffering, laborious, and persecuted one, presented one grand scene of unsinning obedience to the laws of his divine Father. So that while he honoured in his life, and by his death, the laws and perfections of Jehovah, he actually accomplished salvation; for on the cross he said, "It is finished!"

Wisdom also is displayed in this great work; for who besides the infinitely wise God could have contrived a plan so glorious to the Lord, and so safe to man? No one. The constitution of the person of Christ is not less astonishing; for as God he could not redeem his people from their sins, for he could not shed blood; and without shedding of blood there is no remission: as man he would have been inadequate to the great undertaking, having no altar to offer a sacrifice to God upon; but in his complex person—God-man, he is every way suited, and as a proof we are told that "by one offering he has for ever perfected those who were sanctified."

Power.—Christ had to contend with principalities and powers, and spiritual wickednesses in high places: in fact, his power was tried in every possible way, and each trial proved that he was equal to all he had to endure; for amidst persecution, temptation, and distress, his power sustained him, even when it was proved by the holy law of God, justice pouring forth all its just punishments for sin, he bore the heavy load, yea, he triumphed gloriously, for he conquered when he fell. He told them "he had power to lay down his life, and power to take it up again," which he actually put in practice on the third morn; for he rose from the dead, shouting victory over sin, death, and hell: these things prove the greatness of that power that was essential for Christ to accomplish salvation. And his words are an encouragement, and are very satisfactory as to the certainty of the final ingathering of his elect family, the appointed recipients of the blessings of salvation—they are to be made willing in the day of the Lord's power. Again, "Father, I will that they also whom thou hast given me be with me where I am." The will of Christ is the pledge of assurance.

Holiness.—The holiness of the person of Christ points out this perfection of Deity as exhibited in salvation; in him all the perfections of Jehovah centre, and from him they shine forth. He was, when on earth, holy, harmless, and separate from sinners; his life was holy, his actions were all holy, and so were all his words. Salvation is holy;—holy in its Author; holy in its nature; holy in its blessings; and holy in its effects.

Justice.—This perfection proves its own existence in the salvation of the Lord. Whatever God does is just, for he cannot act inconsistent with himself. The justice of God in salvation cannot be questioned, if its plan is investigated; for none were to be saved without just satisfaction being made. When laws are violated, when commandments are broken, when allegiance is thrown off, when privileges are abused, and every mercy neglected, and the giver grossly insulted, by determined and malicious rebellion and treachery, justice requires satisfaction. Now all this has been done by man, and reparation has been made by Christ; so that declaration which says "he is a just God and a Saviour," is a precious truth.

Mercy.—The gospel teems with this truth, and the gospel reveals salvation. How exalting, and yet how humbling, is this idea!—it exalts the Redeemer, and humbles the sinner. When the transactions of Calvary are viewed, and a bleeding Saviour beheld by faith, who in mercy to man, and in order that mercy should be communicated to him, "endured the cross and despised the shame," was scared with ignominy between two malefactors; the populace were filled with rage, enmity, and revenge, but his heart was full of compassion and mercy—"Father, forgive them, for they know not what they do." Mercy is farther seen in the great provision of blessings provided in Christ, in whom all fulness dwells; the promises are all yea and amen in Him: in fact, he is "all and in all," for he is salvation—it is complete in Him.

The blessings of salvation may be stated in few words, and I shall attempt to do so in such a way that the weakling in Christ's fold may distinguish between fountain and stream—the cause and the effects. We are all persuaded that every thing has a cause, that God is the Author of every thing that is good. Upon this principle we state, that every spiritual blessing enjoyed in this world comes from Christ, and is in consequence of an interest in Him, because it is a blessing and pledge of salvation. The first blessing of salvation communicated to man is spiritual life—a being born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." This life is instantaneous; it is communicated by the Holy Ghost; it comes from Christ, who is "the life;" and is an assurance of what he has said, "I give unto my sheep eternal life."

The second blessing is faith and repentance; it appears that these two are hand in hand, for when sin is discovered by the Holy Spirit, it is beheld by faith in all its aggravated nature, as set forth in the scriptures; and by faith a crucified Saviour is seen, and then, beholding him whom they have pierced, they mourn, and are in bitterness for sin, as one that is in bitterness for her first-born. This is godly sorrow for sin, on Christ's account; it is that repentance that needeth not to be repented of; and faith lays hold of Christ as the only Saviour.

The next blessing is sanctification, a setting apart for God; Christ dwelling in them, bringing all things into subjection to his sovereign will who is Lord of all—"of every spiritual motion there." The love,

power, and disgraceful effects of sin are conquered in this way, and no other: where Christ dwells there is order, peace, and spirituality of life.

Justification is another branch, or blessing of salvation; it is Christ standing for the believer, by whom all law charges are answered, and whose obedience is received by faith as the justification of the soul before God, and in the conscience; and by its effects upon the life, is the person justified before men. By Him believers are "justified freely."

Preservation is another blessing of salvation, and it ought not to be lost sight of. We are informed that God's people are kept by his power, through faith, unto salvation. Yes, in the day of trial, temptation, persecution, affliction, desertion, and sorrow, they are kept; for the Lord says, "I will never leave thee nor forsake thee, but as thy day is, so shall be thy strength." And it appears as though God would outstretch all other declarations by promising to supply *all* their needs out of his riches in glory, by Christ Jesus.

May the pillar of cloud appear by day, and the pillar of fire by night, as the safeguard of all the chosen of the Lord, while they journey below; for eventually they will be put into the full possession of perfect redemption, and shout forth the praises of him who sitteth upon the throne for ever and ever. Amen.

Saffolk, April 24, 1839.

(To the Editor of the Spiritual Magazine.)

Mr. Editor,

THE inclosed letters being put into my hand for the purpose of sending to you, for insertion in your valuable miscellany, I cannot but embrace this opportunity of expressing my satisfaction at the perusal of the same, (the Spiritual Magazine) and the comfort and consolation I have received from the enlightening and cheering influences of the Holy Spirit shining on the sacred contents thereof, whereby my mind has been brought into a sweet participation of all those divine, rich, and ever precious truths which alone flow down to the church through Christ, as the effect of that everlasting love wherewith our Jehovah has loved his dear family. I shall herewith transmit a few brief and hasty thoughts for your perusal; which, if thought worthy a place in your valuable Treasury, may be an inducement for me to become a more lengthened correspondent; if perhaps the great Shepherd of his sheep may make one of the weak ones of his flock some comfort to his fellow travellers to Zion's blest abode.

I remain, Mr. Editor,

Your's in the bonds of the everlasting gospel,
T. E.—R.

June 29, 1839.

(For the Spiritual Magazine.)

"Thy people also shall be all righteous: they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified."—Isaiah lx. 21.

WHAT a blessed declaration is here made by the Holy Spirit concerning Zion's children; "all of whom shall be taught of the Lord:" that though they are in themselves guilty, filthy, and polluted, yet shall they be "all righteous." When we take a view of man in his low estate, as lost, ruined, and miserable; an enemy to God by wicked works; averse to all that is good: yea, the willing slave of Satan and sin; boldly rushing forward in battle array, led on by the great captain of their pursuits, (Satan) against the Lord, and declaring they will not have this man to reign over them; and then take a view of the grace of Jehovah, who viewed them in their lost estate with eyes of pity and everlasting love; well may we exclaim with the apostle, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33.) Unsearchable indeed they are; for such was the boundless nature of his love that "when we were without strength, in due time Christ died for the ungodly." (Rom. v. 6.) But for whom did he die?—was it for the whole world that lieth in wickedness? or was it not rather for his own people, as he himself expresses it? "The good Shepherd giveth his life for his sheep." John x. 11. Indeed this is the view which God's dear family delight to take of their glorious Saviour and Redeemer, namely, as the Saviour and Redeemer of his own dear people. Thus "Thy people shall be all righteous." What a delightful thought! that all the family of grace are the people of the Lord, the special property and right of Christ Jesus! Thus Jehovah the Father chose them in him before the foundations of the world, (Eph. i. 4.) and gave them into his hands; wherefore he says, when addressing his Father, "Thine they were, and thou gavest them me," John xvii. 6. whereby they become in effect the property of Christ. Thus they are his by purchase; thus he hath purchased her by the shedding of his own most precious blood; he has given his life for his sheep, that he might redeem her unto himself. Thus he satisfied all the demands of law and justice, so that all the attributes and perfections of Jehovah shine in the salvation of the church. There righteousness and peace embrace each other, and mercy and truth are sweetly united; all shining in the glorious work of the salvation of the church by Jesus Christ.

But "Thy people shall be all righteous." Yes, everlastingly so!—not in themselves! not in or by any creature acts or doings, but by and in Christ. Thus it is our blessedness to know that "Christ Jesus is of God made unto the church wisdom, righteousness, sanctification, and redemption." (1 Cor. i. 30.) So that though she, by nature, is black and filthy, though she is all guilt and wretchedness, yet the "Lord is our righteousness:" thus he is "the end of the law for

righteousness to every one that believeth." Yes! not one exempt, whom the Holy Spirit brings into the holy act of believing on the Lord Jesus Christ for life and salvation. "Thy people shall be *all* righteous:" yea, and they shall be all righteousness too; for there is not a spot or blemish to be found in the church of Christ, because she is complete in Him who is the Head of his body the church. Thus he declared concerning his church, his spouse, "Thou art all fair, my love, there is no spot in thee." What, no imperfections in her nature? yes, in the old nature or principle of sin, that still remains in her, there is much; yea, all imperfection: but in the new man of grace, the divine principle of spiritual life, there is not; neither can there be any imperfection; and soon, very soon, our Father will call us to lay down this body of sin and death, and then he shall raise it like unto his own glorious body—all perfect and complete; when we shall be, in the fullest extent of the term, "all righteous."

Here I call your readers to remember and notice, with particular attention, this little, but very important word, "shall." The Lord's wills and shalls are positive and absolute. His promises and covenant engagements are not yea and nay; but, in him, are yea, and in him amen, to the glory of God the Father by us. "They *shall* be all righteous;" and as the effect of this divine righteousness, which they possess in and with Christ their Head, they "*shall*" inherit the land for ever. Yes! as sure as Jehovah hath raised them up, ingrafted them into the stock Christ, fashioned and moulded them by his own hands, according to his own purpose and grace; as sure as he has planted them in this wilderness of sin, where he will only allow them to bud, so sure he will, in his own due time, transplant them in the goodly land of everlasting peace and joy; where he will cause them to blossom, and to possess everlasting felicity, that he may be glorified; yea, this is the grand end of all his works—his own glorification; and as he has purposed to display the same in the everlasting felicity and joy of his church, so she shall inherit the goodly land for ever, that he may be glorified thereby.

That you and I, dear reader, may be led into a more extensive acquaintance with these divine truths, whereby we may be living more upon Christ, to our satisfaction and delight, is the earnest desire of

Your's in the gospel of Christ,

T. E.—R.

LETTER TO THE EDITOR OF THE SPIRITUAL MAGAZINE.

Sir,

WISHING from my heart to give every encouragement to your valuable Magazine, I have enclosed a letter which (if you approve) you are at liberty to publish as soon as possible in that work, and the sooner it is done the better.

I will now take the opportunity of informing you, of the origin or cause of it.

In September, 1827, I was on a visit at Plymouth; I have some dear relatives there, besides a dearly beloved daughter, who was baptized here. These dear relatives of mine are among the people stiled antinomians; and I confess, from the reports I had heard respecting them, I was almost afraid to let my child go among them. But the Lord in his providence had so ordered it, and I willingly and, I hope, submissively (though reluctantly), partly on account of the distance, complied with the leadings of Providence. However, as stated above, I went to see them; and there I had an opportunity of hearing for myself. The first sermon I heard was from a baptist minister: under that sermon my mind was so relieved from that burden occasioned (as I think) by sitting under, for a number of years, that kind of preaching which the good Dr. Hawker calls a 'yea and nay gospel'—I was all at once so elevated with the grand and rich display which he made of the rich, free, and distinguishing doctrines of grace, that I felt as it were out of the body. The happiness I experienced during my stay there, (which was about a month) under him and other ministers, all of whom were denominated antinomians, I hope I shall never forget: my soul (to use a familiar term) was like a bird let loose, or like a prisoner set at liberty from a dungeon.

It was there I first saw the *Spiritual Magazine*, and the first time that I had heard of such a work being published. I had long been sickened with the trash that is published in the others, (what I refer to is the monthly publications of the present day—I am a baptist) I therefore determined, on my arrival home, to take up your's, which I did, and have continued it to the present day; and, I trust, to the benefit of my precious soul. I thought I should then have some spiritual food once now and then, which I could not find in this dark town, (though, by the by, considered by some a highly favoured one, but not by me). Being intimately acquainted with the dear friend who wrote the letter following, and wishing to do him good, I shewed my *Magazine* to him; for I knew he had been in bondage, like myself and others. He was so enamoured with it that he ordered the whole of them from their commencement, and continues them still.

He is a minister of the gospel, a gentleman farmer, living in the country, about four miles from me. He was educated at Rotherham Academy, under Dr. Williams; was under the bondage system of what is called modern Calvinism, but what he and I now term, arminianism in disguise. He is now engaged constantly, but gratuitously, in preaching the free unadulterated gospel, from village to village, and from house to house, all around him for miles.

The first part of his letter, you will observe, was written to defend himself, in a reply to some observations which were made by Mr. —, our minister, in conversation, respecting an expression which he made use of at a village, and which he, Mr. —, was there and heard.

Having laid before you what I intended, I beg the Lord to bless you and your work, and make you more and more indefatigable in defence of the truth as it is in Jesus.

And remain, your brother in gospel bonds,

E. W.

(For the *Spiritual Magazine*.)

COPY OF A LETTER, WRITTEN TO A BAPTIST MINISTER,
IN THE COUNTY OF HANTS, APRIL 2, 1829.

My Dear Sir,

THE propriety of addressing to you the following letter has been greatly impressed upon my mind, ever since the conversation we had with each other when last I visited at your house. I was much pleased with the candid and truly christian manner in which you expressed your sentiments, although they were not in accordance with my own. Now I trust that these lines, which openly express the feelings of my heart, and the sentiments of my mind, will be treated with generous sensibility, and with true christian liberality. I say *true christian* liberality, in contradistinction to that liberality which so generally obtains among the various professors of religion, and concerning which there are such proud and empty boastings, and which it would be impossible to describe without occasioning great disgust. The liberality of the present age appears to be the twin-offspring of that which is vauntingly called the '*march of intellect*.' Let us unclothe these twin-sisters of their hypocritical and specious attire, and look at them in all their naked deformity, and we shall soon discover that the '*march of intellect*' is the *march of infidelity*, and '*religious liberalism*,' are the '*compromising of the truth*.' In a word, they are the daughters of the *mother of harlots*, alias, '*the antichrist*.'

Allow me then, my dear Sir, in thus addressing you, first, briefly to defend certain sentiments expressed by me in a sermon which I lately preached in your neighbourhood, and in your hearing; but to which you make strong objections. Now if I recollect aright, your first objection was against the following words or sentiments. After I had warned a part of my hearers against the practice of sin, and its awful consequences, I then said, 'You cannot even go on in wickedness *without God's permission*; and if God permit you to *persist* in sin, it is in order to punish you for it, and that your punishment may be the more signally displayed.' These, Sir, are the words which I used, as near as I can recollect; but not having written my discourse, I cannot affirm positively. The words themselves are not of much consequence; it is the doctrine that they are intended to set forth that we have to do with. Nor do I shrink from avowing, that the sentiment contained in those words is what I really meant to convey, namely, 'When God *permits sinners*, or gives them up to persist in sinning, and to die in the hardness of their heart, it is in order that their punishment may be the more signally displayed, and his justice thereby magnified.' This is the doctrine I meant to inculcate. Nor can I, after serious consideration, retract. It is awful, I allow; but not more awful than *scriptural* in my judgment. The *existence* of sin is awful—the *permission* of sin is mysterious—and the *punishment* of sin will be transcendently glorious. Jehovah the Elohim, "has made all things for himself, yea, even the wicked for the day of evil." Prov. xvi. 4. And in the divine records we have these tremendous words in reference

to Pharaoh, "*Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.*" Rom. ix. 17. Permit me also to remind you of that striking passage in Paul's Second Epistle to the Thessalonians, ii. 11, 12. "*And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness.*" Stronger and more expressive language cannot drop from the lips of a mortal. Other portions of sacred writ I could appeal to, all bearing upon the same solemn subject, and equally awful. But I refrain, for you cannot be a stranger to them. I do maintain, and I think you will maintain with me, that neither salvation nor damnation were God's *ultimate* end in making man, but his own glory; and which glory will be secured one way or another, either in man's salvation or damnation. But *how* that glory will be finally displayed we must leave with Him "*whose counsel shall stand, and who will do all his pleasure.*"

Another sentiment to which you, my dear Sir, objected, and which I advanced in the same discourse, was in reference to the *final end* of the wicked. Respecting which I had stated, 'That the saints, or the righteous, would rejoice over the final punishment and destruction of the ungodly.' And I believe I went so far as to say, that 'I rejoiced there was such a place as hell.' And what is hell, but the place where Jehovah will display with inconceivable brightness the splendours of his justice?—Justice, the basis of his throne; an attribute as dear to Jehovah in the glorious Trinity of his Persons, as those of his mercy, grace, and love! Ah, Sir! do angels and glorified spirits express any sorrow because there is such a place as hell? Will they grieve because they are for ever separated from the enemies of our God and of his Christ? Do they—can they weep to see Jehovah glorified in the destruction of his adversaries? Sir, their sight and their feelings *are not like ours*: they do not partake of our amiable weaknesses—they are not clothed with cumbrous and sinful bodies like ours—they do not view things through such false media as we do; but, immersed in the splendours of Deity, they see, they feel, they act like him. You and I do well to mourn and weep at the sight of such multitudes of wicked men hastening to destruction; but I cannot be sorry that there is a hell. Yea, I cannot but rejoice that my covenant Jehovah will at last be avenged. What say the divine oracles?—let us appeal to them, for they constitute the law and the testimony. Oh how Moses and the children of Israel sang praises to Jehovah on account of the destruction of the Egyptians, saying, "I will sing unto Jehovah, for he hath triumphed gloriously; thy right hand, O Jehovah, is become glorious in power! thy right hand, O Jehovah, hath dashed in pieces the enemy, and in the greatness of thine excellency thou hast overthrown them that rose up against thee." Exod. xv. The destruction of the Egyptians is a magnificent emblem of the complete destruction of all God's enemies, in the great day of his retributive justice; whilst the song of

Moses and the children of Israel over the hosts of the Egyptians, who perished in the waters, is the prelude only of that sublime chorus which angels and saints will sing in that day when all the wicked shall be cast into the lake which burneth with fire and brimstone—that lake of which the red sea is but a very faint emblem. In the book of the apocalypse we frequently meet with expressions of praise to the following purport.—“*Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.* And after these things I heard a great voice of much people in heaven, saying, Allelujah! salvation, and glory, and honour, and power, unto the Lord our God, for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Allelujah! And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down, and worshipped God that sat upon the throne, saying, *amen, allelujah!* We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them who destroy or corrupt the earth.” Nay, my dear Sir, are not the *souls of the righteous ones* represented in the same sublimest of all books of the prophets, as under “*the altar, crying with loud voice, (expressive of their earnest desire) How long, O Lord, holy and true, dost not thou judge and avenge our blood on them that dwell upon the earth?*” And what is the reply to their intense longings? “*And it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren THAT SHOULD BE KILLED as they were should be fulfilled!*” Thus, my dear Sir, after the most solemn consideration of the subject, am I perfectly satisfied that the divine oracles justify and establish the sentiments I have publicly advanced. And now allow me to ask, is it not according to the eternal fitness of things? Is it not a glorious act of infinite rectitude due to the insulted Majesty of heaven, that Jehovah should be avenged? And will it not highly become his righteous ones to rejoice and triumph in the glorious achievements of Him who is King of kings and Lord of lords? Most assuredly. Nor ought the servants of the Most High God to shrink from declaring, and publicly too, that Jehovah Elohim must and will be avenged upon all his enemies;—yea, that the final destruction of the wicked will constitute a part of the divinely manifestative glory. Let then the ministers of religion fearlessly proclaim this awfully sublime truth, that men may hear, and fear, and tremble. And, in my humble opinion, such a mode of declaring the truth of God before the obstinately impenitent and unbelieving, will be far more calculated to prove effective than all that winning and wooing, which is now so much the fashion among modern preachers of christianity. Oh, Sir! the dreadful abominations

of infidelity and profligacy of manners in the present day, require a severer remedy than the puny efforts of wooing and mere moral suasion. To me this appears like casting pearls before swine, only to be trodden under foot. Having thus stated and defended certain opinions which, it must be confessed, are terrifically sublime, though true, I come now, *secondly*, to set forth to you a declaration of my views of the truth as it is in Jesus Christ.

In our conversation already referred to, you alluded to a change of sentiment which you thought had taken place in my mind, in reference to christian doctrine. I frankly acknowledged at the same time that such a change had certainly taken place, nor do I wish the fact to be concealed. Upon a point of such magnitude God forbid that I should cherish any mental reservations. Yes, my dear Sir, an important change has certainly been wrought in my mind; and for which I would adore the riches of sovereign grace. I have not time to describe the process by which this transition from error to light and truth—from bondage to the sweet liberty of God's beloved ones was effected; but suffice it to say, it has been very gradual, and, I hope, effectual. Many a hard and painful struggle have I experienced as light burst in upon my mind, *forcing* me to give up first one, and then another favourite opinion, or rather, a beloved error. Like too many of my contemporaries in the ministry, for years I have been guilty of concealing, if not conceding, the doctrines, the distinguishing doctrines of the gospel, and which are its chief glory. I have vainly endeavoured to steer a middle course between the system of Luther and Calvin, and that adopted by Arminius, and revived by the late John Wesley, and still maintained by his deluded followers. I betook myself to Baxterianism, to Fullerism, and *latterly* to that of the late Dr. Williams, Theological Tutor of the Rotherham Independent College, and which is decidedly more in accordance with Luther and Calvin than the two former. Thus have I striven to amalgamate the system, and thereby to render the gospel more palatable to men of the world, and especially to the general body of religious professors. In my general tone of preaching I have tried to avoid, sinfully to avoid, holding forth the doctrines of predestination, the everlasting love of Jehovah to his church, so beautifully illustrated in the everlasting covenant of grace, the sovereignty of Jehovah as displayed in the eternal *personal* election of the members of his church, that church which composes the mystical body of Christ, leaving the rest of mankind under the influence and to the consequences of their fall in Adam, with other doctrines necessarily connected with those glorious and divinely revealed truths, endeavouring to persuade myself they were among the non-essentials of religious doctrines, especially those I have now particularized. A sad and fatal error by which I am afraid many of my dear and valued brethren in the ministry are misguided and deluded, even as I have been. Greatly indeed have I been the loser. I had almost said, my own soul has sustained thereby an almost irreparable injury by such a specious mode of compromising truth. Thus did I for some time,

in the spirit of arminianism, endeavour to woo and to win the world, neglecting to feed the church of God, which he had purchased with his agonies and blood; forgetting that apostolic declaration, "he gave pastors and teachers for the perfecting (that is the number) of the saints, for the work of the ministry, *for the edifying of the body of Christ*, until we are come unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv. 11—13. The offence of the cross has not ceased: and it is because the offensive doctrines of the cross do not more resound in our pulpits, that the offence of the cross is not so much felt and experienced.

Let but the ministers of religion hold forth more frequently and boldly, reckless of all consequences, without any compromising, without any trimming; let them state these offensive doctrines as Paul states them in his epistle to the Romans, and in Paul's language too, then will they also feel and experience like that inspired apostle of the Lord Jesus Christ did in his day, what the offence of the cross means. Aye, and that *more from professors of religion*, than from the world. We need not, my dear Sir, be much afraid of persecution in this age of trimming and parleying. The reason is self-evident, and your intelligent mind must have discovered it before now. Shew me the churches and the ministers too, where the distinguishing doctrines of sovereign grace are the chief topics of their mutual intercourse, and spiritual edification. Where, I solemnly ask, are they to be found? They could be found thirty or forty years ago. And I well remember, when but a boy, hearing our fathers and mothers in Israel conversing upon those delightful things with a joy similar to that which is now felt before the throne of God and the Lamb. But, alas! the fine gold is become dimmed. Oh, Sir, I tremble when I reflect what a degree of criminality attaches itself to those, who, like myself, though they may not have actually conceded, yet have too much withholden from the church of Christ those sublime mysteries of the kingdom of heaven which are manifestly revealed for the exclusive advantage of the church, for the furtherance of her joy and faith, for her growth in the divine life, and increase in the knowledge of the truth! What divine nourishment and heavenly joy are the poor members of Christ's mystical body deprived of by such an impoverished and beggarly mode of administering the truths of God! Oh what charges these! Verily, I am afraid the general body of preachers are too guilty. Because, forsooth, a truce, a treacherous and base truce is to be maintained between *professed* calvinists and the arminians, for some secular purposes; the truth is to be disrobed of her beautiful garments, to lie naked, neglected, if not bleeding in our temples, and before our altars; whilst the church for which our most glorious Christ groaned, bled, and died, and for which he intercedes, and which to him is dearer than the apple of the eye, is to suffer a famine of the word even in the midst of plenty! This, Sir, is one of the fruits, one of

the *evil* fruits of the liberalism of the age! I would not, however, omit to remark, there are a few happy exceptions amongst the ministers of the day who are free from these general charges, and who are "earnestly contending for the faith once delivered unto the saints." But, Oh, how persecuted, maltreated, and defamed! They are any thing but the ministers of Christ: to them are attached the most opprobrious epithets: they are the antinomians of the age! And all this, because they incessantly preach the high doctrines of sovereign grace, and will not go along with the multitude of religious professors to join the ranks of arminians and semi-pelagians. The real state of the matter is, they cannot, they will not, they dare not compromise, or enter into a parley with the avowed enemies of truth; much less be instrumental in propagating unsound doctrine. If this is to be an antinomian, then let me carry the badge of reproach; for I find none in the present day who come so near as they do in doctrine to St. Paul's Epistles, and the general harmony of the scriptures.

And now, my dear Sir, after mature reflection upon the general departure from the truth, both by ministers and the general body of religious professors, can we, ought we to be surprised to hear both among ministers and among our churches such loud complaints of deadness in religion, and want of spirituality? Christians do well to recommend and appoint days for the holy purpose of supplicating the throne of grace for spiritual revivals. They are much needed. Will you allow me to write my honest opinion upon this affecting subject? Well then, I believe *a great deal* of that deadness and want of spirituality so much complained of, arises in consequence of the present general departure from a full and bold exhibition of the truth. Suffer the axe to strike at the root of the evil. For when the evil is removed then may we scripturally hope to see the fruits of righteousness beautifying and enriching the churches. It is the office of Jehovah the Holy Spirit to take of the things of our most glorious Christ, and to shew them to his church, to lead her into *all* truth! Then how can we expect the Holy Ghost to sanction that public ministry in which a great part, *the most offensive part*, and yet a very important part of the truth of God is too much concealed and kept, yea, in too many instances *studiously* kept from the church of the living God, and *lest it should occasion offence*? Now in proportion as the truths of the gospel, I mean its distinguishing truths, are not administered in our public assemblies, so we ought to dread, lest, in the same proportion, the vivifying and enlightening influences of God the Holy Ghost will be withheld. Let our pulpits resound, as the pulpits did at the time of the reformation, and in the younger days of good Dr. Owen, with the distinguishing doctrines of sovereign grace, and I will venture to predict there will be a copious outpouring of the influences of the Divine Spirit, and great spiritual joy and rejoicing in the tabernacles of the righteous. There will no longer be such complaining in the streets of our Jerusalem, nor such dissatisfaction in our churches, as at present exists.

I pity from my heart many of my Lord's beloved ones, who often go to the house of God expecting to be fed with the children's dainties, but oftentimes return back sad and comfortless, because they have not received *even a crumb* from their master's table! And who can wonder when such as these complain? They love the truth—it forms the foundation on which their fondest hopes are built. They love the truth—it is the source, and with many *the only source* whence arise their best comforts and consolations. They love the truth—for it is that heavenly weapon by which they overcome temptations and the assaults of the wicked one. Yes, they dearly prize the truth—for it is the bright reflection of Jehovah shining around their path, and will accompany them through the dark valley of death. It is a star sent from God to conduct the christian pilgrims to the habitations of celestial light and beauty. Thus viewing the truth, they value it more than their lives; and mourn because they are deprived of its invaluable benefits. I can in some measure appreciate their loss, by the loss I myself have sustained in years gone by; years never to be recalled, by the neglect of the truth in the closet and in my engagements in the pulpit. Oh, Sir, I am afraid that in this respect *Ichabod* may be written over the pulpits of too many in our places of religious worship! Hence, I again venture to predict, if revivals do take place in our churches, they must commence with the pulpit.

Thus have I candidly, and I trust respectfully and affectionately presented to you my thoughts upon some subjects of the first interest and importance. Nor do I think my sentiments will be misrepresented. Praying that a double portion of the divine influence may descend upon you, and upon your church and congregation; and that it may follow you into the closet, and from the closet into the pulpit,

I remain, dear Sir,

Your's affectionately in the gospel of Christ,

W. A. M.

A SONNET.—THE CHRISTIAN.

From earthly cares he draws his thoughts aside,
 From worldly pomps he turns a weary eye,
 With pity views the busy men of pride,
 And seeks the mean abodes of poverty,
 To offer comfort, and relief afford:
 In the Redeemer's steps he humbly walks,
 And often with his God communing talks;
 His armoury, is heaven's most blessed word,
 From whence he takes his helmet, shield, and sword,
 Well arm'd, a soldier of the holy cross,
 "Fights the good fight," nor fears, nor suffers loss,
 He gains the vict'ry through his helping Lord;
 Then enters where his destin'd labours cease,
 A promis'd rest of happiness and peace!

B. S. S.

ORIGINAL ESSAYS.

LIII.

ON THE POWER OF CHRIST TO FORGIVE SINS.

"The Son of Man hath power on earth to forgive sins."—Matt. ix. 6.

THE controversy between the Jews and Jesus was important and interesting; and though he decided it in a manner worthy of himself and the great objects of his mission, yet it has infested and afflicted the church to the present period, and will continue to do so, as long as there are sinners in the world, and nominal professors in the church. Experimental religion is necessary to the existence of that faith which receives the Messiah as the Son of God, and as one equal with the Father in nature and glory. This controversy, was in fact, the unitarian controversy of that day. Jesus announced himself to his ancient people, both as the Son of God and the Son of Man, who possessed the attributes of both natures, and who in that character exercised the power of the Redeemer of his people. This important truth was denied by the Jews, who indirectly called upon him, as the Prince of life and glory, to produce his credentials for the assumption of a title that belongs only to God. He met this objection, and triumphantly confuted them in the fact recorded in our motto.

So much wisdom, goodness, and justice, are necessary, in pardoning capital offences against human laws, that the power to pardon is, by universal consent, placed with the sovereign; because he is supposed to possess the requisite properties in perfection. If all these perfections are necessary among men, and with transactions that are local and temporary, how much more are they necessary between God and sinners, and respecting matters that affect the soul, and are to remain for ever—yet this high prerogative is possessed by the Redeemer. "The Son of man hath power on earth to forgive sins."

Sin is the transgression of the law. Man is an accountable being, and must be under a law. That under which he is formed is included in the following passage. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbour as thyself." All his thoughts, affections, words, and actions, are to be in perfect conformity with this law. With obedience were connected life, happiness, and immortal glory; while misery, death, and everlasting woe were denounced against the transgressor. It was on these conditions, that a covenant was made with Adam, for himself and all his seed. By his apostacy the covenant was broken, the promised blessing forfeited, the penalty of the law incurred, and himself, with his whole posterity, contaminated with sin. Condemnation has passed upon all men, because all have sinned. The word sin sometimes

means the punishment of sin; and in this sense the word is used in our motto. To forgive sin, is therefore to remit the punishment which is due to sin. The Son of Man has power to forgive sins; that is, he has power to remit the punishment of sin. We intreat our readers, seriously to treasure in their hearts this view of the subject, and compare it, in all its bearings, with the law and the testimony. We are convinced it is the view of reason and revelation; and in the hand of saving faith, is full of comfort to the believer. In the hour of trial, when power is given from on high, it will prevent many legal and painful reasonings, which are so many barriers that obstruct the soul in its approach to the city of refuge. Numbers of doubting saints conclude they are not pardoned except sin loses its evil in their sight, and in the sight of their forgiving God. But this is impossible, and has in fact nothing to do with pardon. Sin still retains its evil and hateful properties, in the estimation of both the pardoner and the subjects of pardon. Among men, when the question of pardoning or punishing a capital offence, is discussed by a sovereign and his council, the subject of debate, is not the nature and tendency of the offence, whether it is a less evil than it was, or whether it should be tolerated and overlooked, but whether, if the offender be pardoned, the laws which he has broken will be as much respected and obeyed, as they would have been, if he were punished. If it is the opinion of the council that they will, the sovereign may grant the pardon; and when pardon is granted to the offender, who we will suppose, to be a robber and a murderer, the king and his council will, and must, hold murder and robbery in the same abhorrence, and consider them the same great crimes they always did. This is the case with the glorious Trinity. Sin is still hateful in their sight; and for ever must remain so. The question with God, if we may so speak, was not, whether in pardon, sin was to be viewed as a less evil which was to be overlooked, but whether, in the remittal of its punishment the objects of moral government and the divine glory could be secured. If they could, pardon would become the glory of God, and the hope of the chief of sinners. In the cross, and in that only, these objects are all secured; and Jehovah is more glorified in the salvation of his people than he would have been in their eternal misery.

What, it will be asked, is the punishment of sin? and in what does remission from that punishment consist? Punishment, though it is of a complex nature, it has a *peculiar part*, from which it derives its name: and this peculiar part has other painful things which both precede and follow it. When life is taken away, the punishment is called capital; though death is the chief part, it is preceded, attended, and followed with other things which increase its horrors. Before death go the loss of character, property, liberty, and peace; attended with the horrors of a dungeon, the disgrace of fetters, the bread and water of affliction, the awful and painful solemnities of trial, conviction, and execution, when the soul is sent into the presence of its

God with all its sins unpardoned. The capital part in the punishment of sin is *damnation*; which means condemnation at the bar of God. But the evils which go before it, and follow it, create the horrors with which it is attended. Before it, go the loss of the favour of God, the tyranny of our corrupt nature, the captivity of Satan, spiritual death, miseries both from prosperity and adversity, and the pains and terrors of death. When damnation appears, it is followed by the pains and anguish of eternity, which are such, that eternity itself only can describe. To pardon sin, is to restore the sinner to the favour of God; to deliver him from the reign of sin, and the captivity of Satan; to give peace to his conscience, happiness in prosperity and adversity; to remove the terrors of death; to prevent condemnation at the last day; to deliver him from going down to the pit; and to open to him the gates of everlasting life and glory.

Our limits will not permit us to proceed further in this part of our essay. We call the attention of our readers to the following questions. Is the capital part of punishment eternal death? Is this the reward of a *life of sin*, whether that life is short or long? Is eternal life the capital part of pardon? Must the believer, both in body and soul, walk the round of eternity before he completely enjoys his full pardon? If all the doctrines, called calvinistic, were false, must not the perseverance of the saints follow pardon, or it would not be pardon, nor would God be faithful and just to himself, or his Son and beloved people? Is not the arminian notion of pardon and perseverance both unreasonable and absurd?

But it is time to inquire, what power is necessary to forgive sin? We answer, without hesitation, the power of a God. He who pardons must be God, because sin is committed against him, and consequently no one else has either the power or right to do it. This power the Son of Man possessed and exercised, and therefore he was God. An examination of the elements of this power will convince us that this was the fact. He who has power to pardon must be infinitely just, that he may preserve the law in its equity, and never suffer it to bend to the sinner. Such an act would be unjust, and would be followed by consequences of injustice that would baffle the calculation of men and angels. In itself the law is holy, just, and good; and in connection with moral government it is a charter of rights, with which every thing honourable to God and valuable to man, are connected. With justice, he who pardons must have knowledge and wisdom. All things, all occurrences, the hearts of all beings in all worlds, must be open and known to him; in order that the end of law may be obtained, and supreme love to God, and disinterested love to man, maintained in the soul of him who is pardoned. Ignorance on *one* of these subjects would unfit him who has the stupendous and glorious power to pardon, for the duties of his office. His power must be unlimited. He must be able to suspend, alter, and reverse the sentence of the law whenever he pleases.

But he who can do this, must be the lawgiver himself, and is, therefore, above the law. He must have power with God, and cause him to lay aside his anger; concur with him in the act of pardon; receive the pardoned sinner openly into his favour, and treat him as an adopted son. The heart, the whole nature, character, and conduct of the sinner must be in his hand to form and change as he thinks proper. The rebel must be willing in the day of the Redeemer's power, or the purposes of everlasting love would be blasted. This is so necessary, that without it the whole work of salvation would pass away as a fable or a dream of the night. Satan, with all his powers, must be under his complete dominion, so that he can bind and loose them at his pleasure. All power in heaven and on earth must be given unto him, and his government must be universal, absolute, and without controul; over every thought, word, and action of all beings, in all worlds; over every occurrence, from the movement of a grain of dust to the motion of an archangel; over all pains and diseases; over all agents and means: he who pardons must have absolute controul, and be able to dispose of them according to his pleasure, and make them subservient to his will. If this was not the case, the subjects of pardon might be deprived of the blessing in opposition to the will of its divine Author. Conscience itself must be in his hand to be changed from an evil to a good one, to be a partaker of peace, and to speak and act according to his good pleasure. Death must be his property, and must come and go at his command; and its valley, he must be able to make light or dark, or cause it, as it pleases him, to be the entrance of hell, or the gate of heaven. Without this power, death might come when he pleased, without waiting for his commission from him, who is the resurrection and the life, and take away a vessel of mercy in a condition unfit to appear before the throne of God. Then would the power to forgive sins be defective, and therefore, human, and not the power which the Son of Man possesses. At his command the grave must give up, without loss or reserve, the prey which it has retained for ages. Hell must be a part of his dominions, whose gates he must be able to close and shut at his righteous pleasure. At the dictates of his unerring justice its horrors must be diminished or increased. Heaven, with all its happiness and glory, its thrones, dominions, principalities and powers, must be his, to be given when, and to whom he shall think proper. At the last day, he must sit upon the throne of judgment, to confirm and openly approve of the pardons he has granted on earth; welcome the pardoned hosts to his kingdom, and finally fix the eternal destiny of all the enemies of God and his people. In one word, it must be evident to our readers, that he who possesses the power to forgive sins must be God, because he has to dispose of the rights of God, nay, of God himself: and therefore it would be absurd and blasphemous for a mere man, nay, for the highest created being, to attempt to assume such a power. To such a being, God could not delegate such

a power. This power, with its immunities, are inherent in Jehovah, and must live or perish with his being. Yet this power the Son of Man possessed, and consequently, he is "God over all, blessed for evermore." The proof of this doctrine is in the bible, and we could lay it before our readers with the clearness of a mathematical demonstration. For the present we forbear. We call upon all the enemies of our Emanuel to look at the imperfect picture we have laid before them of his power. We appeal to them for its truth. We know they cannot, dare not deny it. We ask them, if the Son of Man is not God, must he not be the vilest of impostors, and revelation but a fable of the priest?

FRAGMENT.

Alas! what is this *short life* to an ungodly man, but the anti-chamber of *eternal death*; and (O *dreadful, pleasing* contrast) to a righteous man what is it but the prelude to *eternal life*? and death an angel of light sent to convey him to his Father's house, situated in the happy fields of light and glory, where "joy for ever dwells." The sinner dies to *die*, death is *his* perdition: a saint dies to *live*, death is *his* salvation!

RELIGIOUS INTELLIGENCE.

On Wednesday, Oct. 7, will be held the ANNIVERSARY of the Baptist Chapel, Regent Street, City Road, when three Sermons will be preached; in the Morning, by Mr. REES, of Crown Street; Afternoon, by Mr. COLEMAN, of Colnbrook; and in the Evening, by Mr. HEAP, of Bury Street.

There is just published, a very superior Edition of the late Dr. HAWKER'S MORNING and EVENING PORTIONS, blended in One Volume, 8vo. printed in a large type, and on fine paper. Also, the Eighth Volume of the uniform Edition of Dr. Hawker's Works.

In the press, and will be published, during the month, Dr. HAWKER'S ZION'S PILGRIM, with the continuation, entitled, ZION'S PILGRIM PAST SEVENTY. The last portion of which was written by the Author only a few days before his death, in one volume, 12mo.

The Rev. I. COBBIN'S COTTAGE COMMENTATOR, the first volume of which is now completed, will, in future, be published in Volumes, instead of Numbers. Those persons who have the first Number of the Second Volume, will be accommodated with the remaining matter when Vol. II. appears, which will be early in 1830.

The FOURTH VOLUME of the WORKS of the ENGLISH and SCOTTISH REFORMERS, is now ready for delivery.

Just Published, "The IMMUTABLE AUTHORITY of the LAW of GOD Asserted, and the certain Salvation of the Election of Grace Vindicated." By the Rev. James Benjamin Thurling.

Also, in the course of the ensuing Week, "The TRUE HUMANITY of CHRIST." A Second and Third Letter to the Editor of the Morning Watch. By Robert Harkness Carne, A.B.

REVIEW.

Discourses on the Principal Parables of our Lord. By the Rev. James Knight, A.M. Perpetual Curate of St. Paul's Church, Sheffield. Seeley.

THE parables of Jesus have a character in common with those found in the old testament, and are peculiar to themselves. For inimitable beauty, simplicity, pathos, sublimity, variety, and fulness, they stand alone. The riches of all worlds were at the command of their divine Author; and whatever similitude he touched, became invested with his own glories and those of eternity. In selecting the images of his parables, he appears to have gone the circle which faith can go while in the body, that, among other objects, his people through their earthly pilgrimage, might, in all seasons, and in all climes, when they looked upon the works of nature, or of art, be reminded of Him, and the mysteries of his gospel. The motive and the end of these parables are the same as when they dropped from the lips of the Son of Man. Like the evergreens in nature, they will never change or lose their fragrance and beauty. When they are planted in the languages of all nations, they will remain the same. Their importance, universality, and interest will never cease, but with the world; and then they shall live in the grateful recollections of the ransomed people in the paradise of God.

His object was to shew the pharisees that their opposition, with its reasons, were improper and sinful: and this he does, from these very reasons, supposing them to be just, while he as evidently makes himself, his doctrines and deportment to be such as were becoming him, who was the glory of Israel and the light of the gentiles. For this purpose, these parables unfold the mysteries of eternity, the gospel with its glorious doctrines, the opposition it should meet with in the world, its operations on the human mind, its progress and triumph, and the eternal happiness of all its spiritual disciples.

The work before us belongs to what is termed the moderate party, among the evangelical clergy, and is designed for the use of families. For this end it is well adapted. With a style both popular and rich in scriptural unction, this worthy divine possesses the rare property of making the deep things of God understood, by even babes in Christ. We have often sighed over the difference there is on these points, between the evangelical ministry in the establishment, and that among dissenters. With a few noble exceptions, the talented part of the latter have too much of the scholar, the reasoner, the orator, or the elegant writer, to be useful to the poor in the family of Jesus. The pleasure we have felt while reading these discourses would have been unmingled with regret, had the author upon the doctrines of grace, been as explicit and decided, as the articles to which he has given his solemn attestation.

Antichrist; Papal, Protestant, and Infidel. An Estimate of the Religion of the Times: comprising a View of the Origin and Genius of the Roman Catholic System, and of its Identity with every Form of nominal Christianity. By the Rev. John Riland, M.A. Curate of Yoxall, Staffordshire. Nisbett.

THOUGH the numbers, wealth, and civil power of protestants, are greater than they were in the time of Luther, protestantism is not the same thing now that it was then. It was then a vital, spiritual principle in the human heart, which had a power with God that roused the nations to faith and evangelical obedience, and made Rome with her kingdoms, to quake and fear. Now it is but a mere shadow, the scorn of its enemies, and an object of lamentation to its real friends. To account for this mighty change, and to place protestantism upon its pristine pedestal of spiritual power and glory, are the objects of this work.

In the estimation of this author, the causes which have led to this fatal calamity, are to be found in protestants substituting the form of godliness for its power. This nominal christianity, he denominates the antichrist of the new testament, which he considers a resident in both the infidel world, and the protestant and catholic church. The two leading features of this spiritual monster, are antinomianism and self-righteousness. The forms which it assumes are numerous and various, and depend upon circumstances, and the will and interests of its numerous followers. Its spirit and aim are one. In Rome, in protestant kingdoms, and in the infidel world, it hates the Saviour, and the power of godliness, usurps his throne, and for him places the pride of reason, free-will, the pomp of ceremonies, creeds, and the frames and feelings of a carnal experience of the truth. In one word, its end is the destruction of the cross of Christ, and the life of faith upon him, as the free, full, and everlasting Redeemer of his church. This is the antichrist, which the author of the work before us has found in the religion of the day; and which, in his judgment, has brought us to the eve of a revolution, which will assume the form of a war of opinions, but which may terminate in the church being purified by fire and blood.

"The reflectors of the present day think that we are on the eve of another revolution, which will assume the form of a war of opinions; while many exclaim, in the lines following Mr. Burke's citation from Addison,

"Through what new scenes and changes must we pass!
The wide, the unbounded prospect lies before us;
But shadows, clouds, and darkness rest upon it!"

"Those who honour this essay with a perusal, will soon discover that its author looks to the gloomy quarter of the horizon. At the same time, he would aspire to the confidence, that there is not the least cause of anxiety as to the final result of whatever calamities God may, in the interval, choose to inflict upon mankind. If he should see fit to purify his church *by fire and blood*, such as pass through the painful process will yet have cause to own, "True and righteous are thy judgments, thou King of saints!" If, on the other hand, the world continue its present comparatively pacific course, and so pass onward to a period of millennial glory, we know—or ought to know

—that the servants of God, of whatever division of the universal church, will be preserved from the allurements and insidious temptations ever attendant upon a state of external tranquillity. "I pray not," said the Son of God to his Father, "that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Neither pray I for these alone, but for them also which shall believe on me through their word. And now I am no more in the world; but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me; that they may be one, as we are." Would that the feelings, which this act of the Redeemer's intercession ought properly to inspire in our bosoms, were ever present and influential! We might then venture, with greater confidence, into the labyrinths of controversy. We should also give a reason of the hope that is in us, with meekness and fear. Instead of this, we often argue in the spirit of petulance and self-confidence; or fight under the christian banner as mercenaries, calculating upon the success of a campaign for our own advantage. No wonder that we are so frequently thrown into disorder, and return from the combat with loss and disgrace!"

We will lay before our readers, his account of the manner in which the infallibility of antichrist acts in the protestant church.

"Infallibility, by whatever name we disguise it, is the last attribute which even an acknowledged successor of the apostles should aspire to possess. Judas was an apostle; but his assessors in his apostolical college were, of all men, the least arrogant. As to *their* infallibility, they spake as by inspiration—"filled with the Holy Ghost"—and it was that very inspiration which taught them to temper their authority with the spirit of humility. They did not extort obedience to their decisions, as if it were to advance their own personal concern and interest; but as ministers acting simply for God, and well satisfied if by any means they could *save* some; and not stand at the head of parties.

"Observe with what expressions of self-condemnation the earliest fathers of the church described their original condition; and how they levelled themselves to an equality with their people. "Among whom," namely, such as "walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience," "we also all had our conversation in times past; in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." "We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another."—"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." So that they affected no kind of spiritual superiority over the meanest of their converts, but united both the shepherd and the flock in one act of confession before God; and also declared, that by the same exercise of Divine compassion both were raised from the ruins of the fall, and to exactly the same privileges."

This work has our most hearty approbation; and with a similar feeling we recommend it to our readers.

The Duty of all who hear the Gospel to render towards it Pecuniary Assistance.—Hints to remedy the present Inadequate Support afforded to many Dissenting Ministers, including Suggestions respecting the Means by which their circumstances might be Improved.

THIS little work is sensible, and well written; and should be in the hand of every hearer of the gospel. Ministers would act wisely for themselves to promote its sale among their people.

POETRY.

(For the Spiritual Magazine.)

THE ROSE OF SHARON.—SOL. SONG II. 1.

O'er spicy mountains let us rove,
 And wander through the waving grove,
 Where sweetest flow'rets are in bloom;
 For there, among the cedars tall,
 Is one that doth outvie them all,—
 'Tis Sharon's Rose, of sweet perfume!

Once on the rugged cross it grew,
 Yet then most brilliantly it blew,
 Amid stern winter's awful gloom;
 But justice came with burnish'd knife,
 And cut the stem, and took the life
 From Sharon's Rose, of sweet perfume!

The "cruel nails" were thence withdrawn,
 And from the accursed tree 'twas torn,—
 Death hurl'd it in the silent tomb;
 It there reclin'd its drooping head,
 While far the balmy odour spread,
 From Sharon's Rose, of sweet perfume!

But though it in the grave was cast,
 And bore Mount Sinai's fiery blast,
 And met the sinner's awful doom;
 Yet still the sap was in the root,
 The fibres then began to shoot
 From Sharon's Rose, of sweet perfume!

And then this ever-fragrant flower,
 Sprang up in glory's brightest bower,
 To flourish in immortal bloom;
 And saints and angels stand to view
 The open'd leaves of fadeless hue,
 Of Sharon's Rose, of sweet perfume!

'Mong all the groves of heavenly bliss,
 No flower will ever bloom like this,
 Such glories none will e'er assume:
 'Mid lilies fair, and cedars tall,
 This one will far outvie them all,—
 'Tis Sharon's Rose, of sweet perfume!

Orpington, Kent.

T. W.*

"I WILL BRING THY SEED OUT OF THE EAST."—ISAIAH XLIII. 5.

See the bright streaks of glory begun in the East,
 'Tis the dawn of that day which shall never be closed
 Till its growing refulgence irradiates the West,
 And Satan's dark deeds by its beams be disclos'd.

There his demoniac power superstition displays,
 And leagu'd by infernals, devours human kind;
 O'er his ruin in triumph the "Ancient of Days,"
 Shall extend his broad sceptre for mercy design'd.

How blissful the prospect—hope springs forth exulting,
 Already to share in the joys that shall rise;
 When each savage nation its idols renouncing,
 Shall pay their glad vows to the King of the skies.
 Then hasten, O hasten, victorious Redeemer,
 Captivity crush 'neath the roll of thy car;
 Till at once from the lips of each ransom'd sinner,
 Salvation's loud anthem is heard from afar.

W. H. G.

—◆—
 LINES WRITTEN ON THE RE-OPENING OF BURY STREET CHAPEL,
 AFTER ITS ENLARGEMENT, SUNDAY, SEPT. 20, 1829.

<p>O'er fruitful lands tho' we may roam, Through balmy groves and smiling fields, Though humble is our own dear home No place a rest so pleasant yields.</p> <p>There our best earthly blessings are, (How close they twine about our souls), Affections ever bright and fair Round the domestic circle rolls.</p> <p>Forc'd, for a while we left this place, Endear'd to us by Jesu's love; Where oft the visits of his grace, Were own'd in blessings from above.</p> <p>We love the walls, and though away, Still they were present to our thought; We longed again to see the day, When we should here once more be brought:</p>	<p>With thankful hearts, and cheerful feet, We to this house of God repair; And gladly we together meet, To join our acts of praise and pray'r.</p> <p>Our souls feel more at home, and we A parted family rejoined, In holy bonds of unity, Rejoice with one according mind.</p> <p>We joy to see our pastor stand, Once more his message to proclaim; The word of promise in his hand, While he exalts his Master's name.</p> <p>We thank our God for mercies given, Still may this place a foretaste prove, Of those best joys reserv'd in heaven, For such as know a Saviour's love!</p>
--	--

B. S. S.

—◆—
 RECONCILIATION BY JESUS.—ROMANS v. 10.

<p>Great Jehovah, by whose favor, Distant sinners are brought nigh, Through the merits of the Saviour, Guilty worms are rais'd on high: Ransom'd sinners, Let thy song to Jesus fly!</p> <p>By his precious blood he bought you, Now he claims you as his own; By his Spirit he has taught you, To confide in him alone. Ransom'd sinners, He will place you on his throne!</p> <p>Through the Saviour's mediation, Justice shines with mercy mild;</p>	<p>And the God of our salvation, Claims the rebel for his child: Ransom'd sinners, Are by Jesus reconcil'd!</p> <p>They are by his grace subdued, Enmity and pride are slain; When by faith the cross is view'd, Friendship is restor'd again: Ransom'd sinners, Sing his love in sweetest strain!</p> <p>They with him shall reign in glory, His salvation there to prove; And for ever shall adore him, In the peaceful realms above: Ransom'd sinners, Join to sing redeeming love!</p>
---	---

October 11, 1828.

W. R.

THE
Spiritual Magazine;
OR,
SAINTS' TREASURY.

"There are Three that bear record in heaven; the **FATHER**, the **WORD**, and the **HOLY GHOST**: and these Three are One." 1 John v. 7.
"Earnestly contend for the faith which was once delivered unto the saints." Jude 3.

NOVEMBER, 1829.

(For the Spiritual Magazine.)

REPENTANCE.

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."—Acts v. 31.

WHEN the first parent of the human family revolted from God, and by his sin entered into a conspiracy with Satan against the being, throne, and government of the Most High, he lost the perfection of his nature, which was the glory thereof, according to the nature of the covenant under which he was placed. He being alienated from God, never would have sought for a restoration of his friendship even according to the law, and we are quite certain that he knew nothing of the gospel in his state of innocency. Satan having drawn him into open rebellion against God, he had put it out of his power ever to return and offer homage to him as a righteous Legislator. Now as Adam was the root of the human family, and their federal head in law when he lived in Eden, it is very certain that what he then did, affected his progeny which was then in his loins, as their common father. The children therefore are born into this world with the same disposition of mind toward God which their father had, after he had eaten the forbidden fruit. As they grow in years they demonstrate practically that "God is not in all their thoughts." All their elections and rejections testify that they have not God. Man is in a moral sense dead; he is therefore unconscious that he is at any distance from his Maker. Ask him what are his views of the divine government, and you will quickly learn that he is in as bad a con-

VOL. VI.—No. 67. X

dition naturally as sin can reduce him unto ; and if he has any notions of religion, those notions feed the enmity of his heart against God, and arm him with impudent courage to resist the counsels of the Most High. It is quite certain that this is a correct view of man, and that if he should ever return to God, it must be resolved into his decision concerning of him. Here then, what we are about to do, is to give a description of the reclaimed prodigal, whom the Father has evidently received to his heart, his house, and his family. Before we proceed any further, it may be as well to say at once that he who repents of his sins before God, gives the clearest evidence possible of his eternal election in Christ unto endless life. We will now consider repentance under the ideas of a change of state, a change of views, and a change of conduct.

It has been said above, that if ever we return to God, it is the result of his decision. Whatever then was the eternal decision of God, and that decision is irreversible, it will most certainly appear in time by his creating energy, forming the man anew in Christ Jesus. That secret union existing between the Head of the church and his members, is of the most exalted kind, and as the consequence of Christ having perfected for ever by his one offering the sanctified, the Holy Ghost is sent as the Spirit of life to produce that internal change which makes us meet for heaven. The disposition of mind which Adam possessed when in Eden, was not of the same kind as that is which the saints now inherit by virtue of their alliance unto the Prince of life. Consider how far Adam was below the Head of the church in point of dignity and honour in his state of innocency, and you may then safely conclude, that the perfect life he then had was not of the same kind with that we now derive from Christ Jesus. The deity of Jesus, and his distinct personality and equality with the Father and the Holy Ghost as the one true God, is, consistently speaking, the source of our life and spirituality ; and when we take into the account that the nature of the church has its standing in his divine person, we can but admire the wisdom displayed in the constituting of him the Head of the church and the Saviour of the body. It is as the members of Christ's mystical body that the Holy Ghost is pleased to regenerate them, and the seed of God with which he impregnates the mind, is divine and spiritual. This act by which the saints are created anew in Christ Jesus, is a very sovereign display of the power of God toward them ; indeed it is very evident that no other plan is sufficiently efficacious to bring home the wandering sons of God to Jesus as their Saviour and friend. Life is the power of action ; and no man moves spiritually but as the life of Christ is manifested in him. This change of state is necessary for various ends : without it we cannot learn our election unto life in Christ, nor be fitted for intercourse with God here, nor above the skies. Likeness of mind is then essential for this solemn purpose. There is the semblance of communion with God ; but where the image of Christ is not engraven upon the mind, the man is altogether estranged from

him by wicked works. Look we into the various walks of society amongst men, the wisdom of God is manifested therein as the Governor of the universe. The plowman is fitted by him for his station in life, and he is a useful and valuable member of the state; for if there were none to till the ground, we should soon be destitute of food for the preservation of animal life. The lord chancellor is also fitted by God to fill the high, honourable, and truly important state he occupies: but if we were to invert this order of things, and send the chancellor to till the ground, and the plowman to settle knotty and intricate questions of equity, it would soon be discovered that the men are not fitted for such stations, and they can best discharge the duties of life in that sphere where God hath placed them. We need not a multitude of words to make the application. When men speak of intercourse with God, we necessarily conclude the mind of Christ is present, or there would be no breathing after God. That fitness of wisdom which pervades all the works of God, is more strikingly illustrated in the plan he hath laid down, by which he hath purposed to people the heavenly world, in, through, and with the Lord Jesus. When we are by the Holy Ghost translated from the kingdom of darkness unto the kingdom of God's dear Son, we then are made partakers of a divine nature, and by this important change of state, we are brought into the church visibly. So great and palpably visible is this change, that it is soon evidenced by the feeling of the mind after God. He was before the object of hatred; but the friendship he has shewn unto us, fills us with the greatest astonishment and delight. Can my reader remember the time when dead in sin, he cared nothing about his soul, but the summit of his ambition was to live with all the ease he possibly could in this life, and eternity was rejected as an unwelcome thought? If so, a change of the greatest magnitude has been effected within you by the Holy Ghost, and you are seeking for a kingdom which can never decay. Who can describe the vast grace which is displayed unto such an one in the day of his spiritual birth? And if we look forward to that endless existence unto which we are fast hastening, the aggregate of the sum is heightened to our view, when we consider that what we have now received is but as the drop upon the bucket, compared unto the mighty ocean, with that which we shall inherit when mortality is swallowed up of life.

It is quite necessary to observe, that the Holy Ghost ever keeps his eye upon the decree of election when he sets apart a people visibly to be the temple of God. However antiquated or unwelcome this view of the subject may be to the carnal mind, it must not be surrendered to gain the applause of the polite and the learned. We are not left to conjecture whether the church of Christ is foreknown by God; the subject is revealed in the scriptures, and that is quite sufficient to satisfy the man who is born again. If we were to suppose that God when he gathers his children from the lap of a ruined world had no knowledge of them prior thereto, this would be to deny the per-

fection of his wisdom. The Holy Spirit is a Person in the Deity possessing infinite knowledge and power ; and he has undertaken to form the church for heaven. When he therefore is pleased to separate a man from this world, by sanctifying him according to the will of the Father through Christ, he practically shews his knowledge of the Father's decree in Christ, and of the persons chosen in him. We here perceive the unity of the Divine nature, and the Trinity of Persons subsisting in it, together with the unity of design pervading the whole scheme of grace. The Father lays the platform in election : the Son's redemption rests upon it : the Holy Spirit's work, as the Sanctifier, brings the grace of election through the channel of redemption into the sinner's mind, and he lives spiritually, and moves toward the centre of his perfection under the threefold influence of love, blood, and power.

My dear reader, what think you of this wondrous plan of grace and wisdom ? Just in proportion as you understand it through the teaching of the Spirit, you live like a christian, and find the truth of God is the means by which you will be nourished unto eternal life.

There is a peculiarity in this change which is confined to it alone. Whoever is the subject of it, the estate into which he is introduced is perfect. He is alive unto God ; he is a child brought home into his Father's house, in a way worthy of his Father's honour. When we say that the change is perfect, we mean that as it is the production of the Holy Ghost, it can never perish or be reversed : yea more, that the image of Christ is engraven upon the tablet of his heart, and that is the sanctification of his person in principle. The estate unto which we are predestinated is perfect in Christ, and has no degree connected with it : in that sense the whole election of grace are alike sanctified ; but with reference to our estate in this life, all the children of God do not see and enjoy their perfection alike. Some of the heirs of grace are babes, and can only receive the milk of the word ; others are young men ; and there is found a few who may be denominated fathers in Christ Jesus. With this diversity of character, every branch of the true church is made up. Those who are now fathers, were once babes in Christ, and they are of great service to their younger brethren. Having sat at the feet of Jesus for many years, they have learnt a great deal more of their natural estate and criminal conduct : they sympathize with, and watch tenderly over the younger branches of their Father's family. Indeed the wisdom of God is manifested toward his church that there should be found in her men who are capable of nursing the tender babes ; and by using the means he has appointed, they are instruments in his hand of cherishing the rising hope, the feeble desire, and the languid faith of those for whom the Saviour died. These young branches of the family of heaven are as truly the children of God as the old man in Christ ; and in some instances which we have seen, it has been strikingly proved to be true. When first these little ones opened their eyes to see things spiritually, those who watched the buddings of hope with great

anxiety, until they were firmly set for fruit, longed and prayed for the day when they would be helped to say, "I am my beloved's;" not supposing at that time that almost as soon as they realized their adoption into the family of God, they would be translated to bloom in the paradise above. Such is the order of the God of grace and wisdom; he is not dependant upon the creatures to affect his gracious plans, although he preserves them in existence for his own pleasure. Indeed the whole race of creatures are continued in being, as links in that perfect chain of things which he sustains by his great power. How strikingly is this seen in the sanctified man. Every thing he meets in the pathway of life, he meets it in a different way to what he did in the days of his unregeneracy; and the whole of the divine procedure toward him is but the opening of the love of God. Indeed those ties which bind him to the Son of God as the Head of the church, are drawn closer, and he lives more in unison with that state of perfection in Christ which he possesses evidence of through faith. This mode of living is as far above the natural way in which men live, as the rational life they possess is above mere animal existence. How greatly has God honoured his favoured sons and daughters to give them the nearest union unto himself, which is consistent with his divine perfection and independance; and as that which ensues therefrom he is most graciously pleased to bring them into the possession and enjoyment of it in this world, that they may be witnesses to the truth of divine revelation.

If it is certain, that the Eternal Spirit sanctifies no more than the Father hath chosen in Christ Jesus, it will then follow, that if I am quickened to spiritual life, I am a son and heir of God. So that whether we reason from election to redemption, and sanctification, or invert the order, and go from the last unto the first, it will amount unto the same thing, viz. that relation to Christ is opened through the cross by the Holy Ghost. What is then first known by us, is the means God hath appointed to bring us home to heaven, and we in the light of his countenance read our names written in the Lamb's book of life. By it we learn that although Christ is personally in the heavenly world, yet he hath so inseparably united himself with the church, that he feels all her concerns, and his love for her at the same moment of time. This to the man who is keenly alive to a sense of his own wickedness and weakness, is a thought worthy of being cherished for the discovery of the existence of sin, and all that holy mourning over it before God which a good man cherishes, is the result of vital alliance unto Jesus. There was a period in the man's existence when the same truth he now reads in the bible, or hears from the pulpit, was listened unto with indifference, or perhaps to please a speculative temper; but now when he reads the word, or hears it preached, there is a secret power clothing it, so that the mind is searched, probed, and explored by the light and influence of truth. The parallel there is between the two heads of creation and election is seen and felt. What the head of nature hath done for his family

is very evident, and what the head of grace hath wrought for his is equally conspicuous. From the one, there is not any thing which God can approve; from the other, there is every thing which divine justice demanded, and the law required. Insolvent as the fallen child of Adam, he hath nothing to pay; yea, he is full of all uncleanness and filthiness, so that he is ashamed of himself before God; but as a member of the Saviour's mystical body, the good Spirit is pleased to strengthen him to take hold of Christ's righteousness, and to sprinkle the atoning blood upon his conscience. Distinguished thus by God, as his gracious Father, he glories in the relation he hath adopted him unto, and exults in the perfection he has in the person of Christ as the Lord his righteousness. This is the rock upon which he stands, and he fears no foe which can assail him while his Redeemer and Defender is Jehovah of Hosts!

Before we leave this important branch of the subject, we would say, this change of state is irreversible. There is a great distinction between it and the state of Adam. His state was reversible: he stood upon the footing of creatureship alone, made with a nature exactly in unison with the law of creation. His continuance in Eden depended upon the perpetual obedience of his life: but this is a state of being of a heavenly kind, and was designed by God to be enjoyed perfectly in the eternal world. The security of the church is bottomed in the divine perfection, and she is comprehended in the person of her exalted Lord. The basis of our confidence is laid in the person of our divine Lord, and his priestly perfection is the cause of our discharge from eternal death.

When a man is thus made a new creature in Christ Jesus, he contemplates the character of God in another light than what he did formerly. When arrayed in worse than Egyptian darkness, every representation of God was an offence unto him. Indeed he was his own god, for all his hopes and all his ends centered in himself. But the Holy Ghost hath produced a different view of things. The scales of ignorance are removed, the conscience is alive; the eye perceives, and what is seen by it affects the heart, and draws it towards the source of purity. A scriptural representation of the legislative authority of God is not now objectionable unto him. Formerly when that establishment of equity was represented unto him as requiring truth in the inward parts, he considered God a hard master, exacting what he was not competent to do; forgetting that the incompetence of which he complains is the result of apostacy from God. In the present state of existence, it is necessary to learn truth as it is revealed in the bible. We there find those who are ignorant of the law of God, are also in the dark concerning the gospel. Hence it is that men who are estranged from God are as much opposed to the gospel as they are to the law. For when the gospel is preached unto them, as a revelation of the will of God in Christ Jesus, they will be sure to object to it, and reject its testimony. The idea of a limited number being chosen in Christ before the world began, and that they are by

him redeemed from deserved perdition, is sure to be the innocent occasion for the man to shew his enmity against God. There is not found a man below the skies who will make a frank and undissembled confession, that this is his estate by nature and practice but the genuine disciple of the Lamb. No man acts higher than the principle which rules his bosom; and if he is dead in sin, God is the object of his hatred; and a consistent representation of his character as the legislator of the universe, and the God of all grace, will be the means of his manifesting it publicly. It appears then that when a man repents of his sin before God, it is upon the clearest evidence that it is hateful unto him, and the practice of his life is opposite to his good and holy law. The character of God when viewed in a right light, and under divine influence, instead of producing such effects as men naturally think it will, is productive of effects the most astonishing, for it will mortify pride, crucify sin, destroy self-righteousness, and humble us at his footstool.

This appears necessary, that he may learn something of what he was originally, and what he is now as a sinner. "God made man upright, but he hath sought out many inventions." The original purity of man's nature cannot now be described. No doubt it was such a state of being which had very great felicity connected with it. What a sad reverse is the present state of the creatures; and how few are they, comparatively speaking, who know any thing of the evil nature of sin. There must be a cause for all the evil found in the world; and we are told it is the evil thing sin, which man brings into the world with him. All the arguments the most eloquent speaker can use, will never bring a man to a consistent view of his fallen state: that comes in upon another ground, even that change effected by the Holy Ghost in regeneration. How solemn a thought it is that sin hath divided and scattered the whole family of man; and if we follow up the thought, and consider how great the unconcern of every man about the nature and consequence of sin, we arrive at this conclusion, that it is not a partial, but a compleat destruction of moral perfection, which was effected by the birth of sin. To have a consistent view of myself is necessary for me to form a just judgment of myself. We shall never justify God, but as we perceive how righteous is his conduct. When the Lord had delivered that solemn oration unto Job, upon his being, sovereignty, perfections, and uncontrollable dominion, the good man made a confession of his estate in very melting language. "Behold, I am vile, what shall I answer thee! I will lay my hand upon my mouth. Once have I spoken, but I will not answer; yea, twice, but I will proceed no further." This is the place unto which God is pleased to bring all his children, so that they may cease from every hope that they have ignorantly indulged. Oh what searching of heart, what painful anxiety the young christian feels while he is learning the important lesson that the law will not justify an imperfect creature! How can it be that the law should justify an ungodly man by his performances

when the spring of all his movements is enmity against it. If there were such a law in existence, it would prove the author to be imperfect. Do not therefore despond, my dear reader, if you are learning the important fact, that you do not naturally possess a capacity to fulfil the law of God. He is making you acquainted with your ownself, in order that you may renounce it, and gladly embrace the great Redeemer as the end of the law for righteousness. Without such an understanding of your native condition, you would never resign all for Christ's sake. When that great servant of God, the apostle Paul, had learnt that, "the law is holy, and the commandment holy, and just, and good;" he had then a proper view of himself and God; and in the midst of the painful conflict, he said, "I delight in the law of God after the inward man."

The man who is thus brought to see and feel, will welcome the revelation of mercy made in the gospel. What is there said about Christ, as the head of the church, and the Saviour of the body, is exactly suited to his case; but the great question with him is, whether he may embrace it. Now where the Eternal Spirit hath taken up his residence as the earnest of the purchased possession, he will strengthen the man to lean upon the Beloved. Taking of the things of Christ as they are made known in the scriptures, he will give such evidence of their truth, and shew Christ in the truth so satisfactorily into the mind, that all reasoning against it will cease, and the influence of it will prevail in that degree, so as to melt the man into the lowest abasement, while Christ is received as his wisdom, righteousness, sanctification, and redemption. This way of bringing the once alienated hearts of the children of God near unto him, is so effectual that it is never known to fail. It was by this method Saul of Tarsus was converted. He was before like a lion; but when he had seen Jesus, he was conquered by his love, and he unceasingly dwelt upon his matchless grace as a theme which was ever to him like life from the dead. Perhaps it will not be proceeding too far to say, that the mind of the real christian never has so genuine a flow of godly sorrow for sin, as when contemplating Christ putting it away by the sacrifice of himself. Those are golden moments which are spent at Gethsemane and Calvary! What conflicting emotions pervade the christian's bosom! How high doth his indignation against sin run, and what melting of heart has he while he communes with his once crucified Lord. It is impossible to be thus favored by God, and to retain enmity against him. Great Redeemer! frequently commune with thy disciples, and gently lead them forth in all thine ordinances to view thy glorious person, and to learn their relation unto thee, and their perfection in thee, that they may give themselves unto thee without hesitation, and be blest with that freedom thou hast obtained for thy brethren!

The church of Christ will be viewed in a different light when the man is thus favoured to bear the image and wear the righteousness of Jesus. "The whole body being fitly joined together, and compacted

by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love." If then I am related to the head in him, I meet the whole body, and feel the ties which knit the whole together as one chosen band. It is probable that we shall recollect much which occurred in our unregeneracy that was unworthy of the man done against the church of Christ, and it will be a grief unto us. When Paul narrated the account of his miraculous conversion, he never covered that part of his conduct, but confessed it in very strong and emphatic language. How fervently and affectionately did he expostulate with the churches unto which he wrote, to cultivate a kind and heavenly conduct towards one another. We live in an age where there is but little of the kind and heavenly spirit of the gospel of Jesus shewn by its professors one toward another. Now as the genius of the gospel is unaltered and unalterable, there is a great defection in this respect among its professed friends. My dear brethren, is it not becoming of us without ceasing to spread the concerns of the church before God? Sure I am, that if this practice were pursued more steadily, it would be used by the eternal Spirit to keep alive that spiritual affection towards the brethren of Christ, which is so excellent in its nature and tendency. Oh consider whose brethren you are, and if the good Spirit is pleased to bless to you a reflection that you are the brethren of Christ, and that you are all one in Christ Jesus, I think it will be profitable to act upon the principle, for we shall appear one day with him.

The estate of life and purity into which the man was translated on the day of his spiritual birth, will appear publicly in his conduct and actions. When the prodigal son came to himself, the determination he formed of returning to his father's house, strikingly illustrated the temper of his mind was changed, and his conduct was becoming the situation unto which he was reduced. The apostle says, "the carnal mind is enmity against God;" so also he has said, "be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness." There is no way of judging the professing world but by the standard of truth; and it is very clear that when we are sanctified by the Holy Ghost, we are practically consecrated to God as vessels of mercy. The world, therefore was the sphere of action, and the spirit of it the element in which we lived; but we have learned that the friendship of the world is enmity against God. Every thing which grows in the garden of nature is polluted, and its poisonous quality produces death. This is therefore cheerfully relinquished by the genuine christian. If repentance, taken in a large and comprehensive sense, is a change of state, a change of views, and a change of conduct, it will appear, that resigning the principles of the world is but a small part of the good man's practice. There is a denial of self, and taking up the cross to follow Christ; and it is by taking up the cross daily, that we are publicly known as the disciples of the meek and lowly Jesus. It is

impossible for a man under the influence of the Holy Spirit thus to act, but he at the same time withdraws from and condemns the sinful conduct he formerly practised. But there is something beyond this yet, viz. by changing the course of his conduct he admits that the former path led to perdition, and that the way God hath chosen for his saints to walk in leads to life. Here then we see the goodness of God toward his people; for as he has purposed that they shall appear with Christ in his heavenly kingdom, so also hath he prepared of his goodness every thing which can entitle and meeten them to enter that kingdom. Instead therefore of making our boast of a few paltry performances done by us, to be our title to heaven, we see in our very best performances so much imperfection, that they are not worthy of such a thought, and they are renounced by us as dung when compared with the righteousness of the Lord Jesus Christ. It is true that our works of righteousness are good, and serviceable unto men, and by them they see we are converted unto God; but they will never do for our justification at the tribunal of equity. He who is right upon this subject, will be a consistent walker with God before the sons of men. The law of God is magnified by the righteousness of Christ, and the christian gives honour unto it by presenting the same constantly before the divine throne as the vestment in which he is clad, and through which he is sanctified to do homage unto the Most High. By thus acting, the good man evinces that the enmity of his heart against God is slain, and that he is prepared for every good word and work. If we enter the house of such an one, we shall see a very great difference there; and to what are we to ascribe the alteration, but the work of grace wrought upon his mind. How many homes which were the seats of strife, discord, and wickedness of every kind, are after the conversion of the head of a family, the happy retreat of peace, kindness, affection, and domestic comfort. Hail, ye happy and distinguished children of the Most High God, in this life while travelling in the path of tribulation toward your heavenly home, ye are far more happy than your fellow men who are enemies to God. And when you shall plant your feet upon the plains of the celestial Canaan, ye will possess joys so pure, that no mortal in this life can ere describe.

When God recovers the children of his choice from their sinful wanderings, he maintains the dignity of his character, both as a Legislator and a Sovereign. The Saviour was given in order to reconcile the world unto God; and one prominent feature in the conduct of the converted sinner is, that he is reconciled unto God. How awful does the nature of sin appear when nothing but the incarnation, obedient life, and sacrificial death of Christ could legally remove it; and that it is so is very evident, for nothing less than the spiritual formation of the mind to bear the image of Christ, can bring it to submit to the legislative authority of the Most High God. Sin is so bad, that it can never be mended; therefore God hath wisely interposed in Christ, and laid in his sacrifice a foundation for its extermi-

nation. See here, ye favoured saints, what Christ hath wrought for you, that ye may be reconciled unto God, and appear finally before him, free from fault, and cleansed from defilement. This theme hath made glad the hearts of millions who have walked with Christ in the regeneration, and are now with him in the world of light. It is no small favour to be thus distinguished by God ! Who can tell how vast the grace is, which is thus honoured in bringing many sinners to bow to the sceptre of the King eternal. Contrast the former prevailing disposition of the mind with the present temper of it, and while we humbly bow before the eternal throne, adoring him who sits thereon, we may triumphantly sing, " grace reigns through righteousness unto eternal life, through Jesus Christ our Lord." Let the whole host of infidel mockers agree to condemn the religion of the Son of God, they do but prove what is the awful nature of sin ; it is to excite those who are under its dominion to rebel against the eternal God. There was a time when we with them agreed, and perhaps we stood forth the champions of the conduct we now condemn. We have nothing of our own to boast of ; the distinction is of grace, and let the Saviour wear the crown.

We may further observe, that the religious conduct of the disciples of Jesus is not will worship. They have a reason for what they do, and they do it because God hath commanded it to be done. Indeed they have learned that whatsoever is not of faith is sin ; therefore the scriptures alone are the source from whence we derive our knowledge of the will of God concerning us. The spirituality and simplicity of religious worship hath not in it enough to charm the carnal mind. Before it will be accepted and admired the mind is brought to it ; and as soon as a man is spiritually born, there is an unity between the order of God and his own heart. Witness the pointed and humble confessions of sin which he makes ; are they not expressive of his abhorrence of it ? Listen to the gentle breathings of his heart for mercy : do not they proclaim he is stung with a sense of guilt, and he cannot extract the arrow from his conscience ! Now we know that what God has provided for his chosen in Christ, is exactly suited to this man's case ; and the freedom of God's grace in the method of conveying it, is what fills him with adoring gratitude. Through the whole of the path of life we are directed by God, and upheld by his potent arms. Indeed, the conflict between the flesh and the Spirit is of that kind, that the christian man would faint if his heavenly Father did not succour him. The book of God points out the line of conduct we are to pursue, and the Spirit of God prepares us to do it. There are days in the course of the good man's pilgrimage, when he is surrounded with enemies, and encompassed with such great perplexities, that he would not know what steps to take, but for the kind counsel of God drawn from the word, and made good by the Spirit. It is contrary to the native disposition of man to obey the will of God ; and we are quite certain that every thing pertaining to that establishment, by which the world of light is to be

peopled, is designed by God to raise his own children into a gospel fitness to do his righteous pleasure. Do not, therefore, be alarmed, ye children of the living God, but lay your case before him. Watch his gracious hand in all things, and you will perceive all things are under his direction working for your good.

The example of Christ will be imitated by the repenting sinner. The apostle John says, "he that saith he abideth in him, ought himself also to walk, even as he walked." It has been said before, the walk of the christian is not to be his justification before God, but to prove his election unto life in Christ Jesus. In the present age of the church, when the great principles of revelation are either denied, or so mutilated in the statement of them, that they are scarcely to be seen, it is imperatively binding upon us, my brethren, to shun the appearance of evil. The professors of christianity who discard these important doctrines, will catch at any thing they can lay hold of in our lives, nor will they fail to magnify it, attributing it to the doctrines we profess. "Be sober, and watch unto prayer." Cherish a kind disposition towards all men, particularly toward the household of faith: by so doing, you will distance all those who conspire against you, and rise superior to all their machinations and mischievous devices.

Before I conclude, I would humbly ask my reader, whether he is living in the daily exercise of repentance toward God? If he is, there is no man out of heaven more honoured by God. To be brought to the feet of Jesus, and to learn of him in this life, is the highest dignity of which we are capable. And O, ye ministers of the Son of God, permit a fellow labourer in the church of the first-born to say unto you, imitate the conduct of the great apostle of the gentiles; go forth in your several spheres of action, "testifying repentance toward God, and faith toward our Lord Jesus Christ." May you live to see his kingdom enlarged, his friends visibly multiplied, and every thing which opposes his reign destroyed. "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. Amen."

Hartley Row.

J. B. T.

(For the Spiritual Magazine.)

W. N.'S PRINCIPLES AND ACTINGS OF FAITH CONSIDERED.

Messrs Editors,

MUCH has been spoken and written concerning "PRECIOUS FAITH;" and among the much speaking and writing, various notions

have been disclosed which have not the holy scriptures for their basis. Among the rest, the sentiments of W. N. are of that cast as to attract attention. (His views are to be seen at large in the fourth volume of this work, 328, and following pages, April number, 1828). He professes to write in agreement with the scriptures, which he says, 'are *very decisive* on the subject.' I wonder at his positive way of expressing himself, seeing he brings forward no proofs of their decision in his favour.

W. N. says, the faith of God's elect bears the appellation of 'the new man,' 'the new creature.' I should be glad with information where he finds scripture for this idea. He also calls it, 'the implantation of the incorruptible seed,' which, if scriptural, I am mistaken. The passage as from the mouth of Christ stating what might be accomplished by one having faith as a grain of mustard seed (Matt. xvii. 20.) has no reference to the precious faith of God's elect; but only to the faith of miracles, which many had and used who were not of the number of God's elect. This same kind of faith no doubt Paul referred to in 1 Cor. xiii. 2., which, though he possessed, being destitute of charity, he says, "I am nothing," which could not mean the faith that works by love.

W. N. calls faith, 'the holy principle,' in opposition to sin, which shews, that in his opinion, faith and regeneration is one and the same thing, whereas, regeneration is a qualification for the spiritual enjoyment of God, and an act of faith is believing in unseen realities.

After many unscriptural unintelligibles, W. N. will have it, that faith, (which he calls 'the new man,') is the eyes, hands, and feet of the new man. How fond are some good folks of metaphors! Metaphors are admissible where they illustrate truth; but in case they are opposed to truth, they are not allowable. The latter is the case in question. If faith is the new man (which will never be proved) why call the new man the eye or eyes, the hands and feet of the new man; otherwise, why not say, that W. N. is N. W., and N. W. is the eyes, hands, and feet of N. W. Again, if the new man be an holy principle, (whether it be faith or not) what hath an holy principle to do with the blood of Jesus for the pardon of sin? or the justifying righteousness of Jesus? Surely, holiness cannot need cleansing!! I think it would have been more intelligible, though less novel, had W. N. asserted, that when the Holy Ghost, in his mysterious work of regeneration, is pleased to shew a poor sinner his lost estate, and cause him to feel his misery, and teach him his utter helplessness in himself, how unspeakably seasonable is the gift of precious faith, whereby the soul can rely without a doubt on Christ alone for righteousness and eternal salvation!

W. N. rightly observes, 'that faith is an evident token of unseen realities.' After which, he says, 'as it respects the actings of faith, there is a spiritual gradation up to full assurance of faith.' Now, I suppose, that W. N. would have it, that the lowest act of faith is by such whom he says are 'doubting and fearing all their days.' Lest I should offend any of the little ones in the Lord's family, I would state

that no doubt very many real christians live much of their time doubting and fearing; at the same time, I cannot conceive, how doubts and fears can with propriety be called the exercise of faith.

In order to establish the idea of degrees of faith, W. N. produces a sentence spoken by our Lord to his disciples, which had not the least reference to the faith of God's elect, or justifying faith, but solely to the *faith of miracles*, by which I include a dependence in the providence of God, &c. where he says, "O ye of little faith." In order to get at as clear an understanding of the degrees of faith as we can, observe, faith is proportionate to the probability of the circumstance believed. If the circumstance be probable, it requires *little faith*; if miraculously improbable, it requires *great faith* to believe it will come to pass. Now to prove that the faith by which we are said to be justified, and being so justified have peace with God, Rom. v. 1. —and through which we are saved by grace, Eph. ii. 8. is destitute of gradation or degrees, take notice, all men are on a level by the fall—all are equally law breakers—all deserve eternal damnation—and all truly convinced sinners will allow themselves to be the vilest of the vile, and know that if they are saved it must be entirely through Jesus. The scriptures state, that "he that believes shall be saved, and he that believes not shall be damned." I will ask what degree of faith is required to qualify any one sinner to believe (savingly) in the Son of God? Whether it be great faith or little faith, that is the exact magnitude of faith required for each believer in Jesus; less is not the faith, and more is not required. If we establish the notion of degrees in faith by any other rule than the scriptures, and sound reason corresponding thereto, where are we led?

Does it appear consistent to say, doubt is *little faith*—desire is *little larger*—hope is *still larger*—and so on, till we come to belief or assurance, and that is *great faith*?

I would rather say, faith, as a grain of mustard seed, is faith—faith is believing: faith, as a mountain, yea, as a world, is but faith; and faith is but believing. In the act of believing there can be no degrees: but in proportion to the probability of the circumstance believed, so is the degree of faith required.

There are many other assertions in W. N.'s paper, which highly deserves censure; but, perhaps, it would prove tedious were I to enlarge. Such as many acts of W. N.'s faith, as 'faith revering divine revelation,'—'blessing God for his revealed will,'—'faith loving a preached gospel,'—'faith desiring to glorify God in this time-state, and that which is to come,'—'faith illuminating the understanding,' &c.; which leads the unguarded mind into such a confused notion of faith, that it stands for almost every thing, in which case he may as well conclude it stands for nothing.

Should you feel disposed to give the above a place in your Spiritual Magazine, as early as convenient, you will much oblige,

Your's in the faith,

DENIZEN.

(For the Spiritual Magazine.)

AN ATTEMPT TO A CRITICAL ELUCIDATION OF VARIOUS
DIFFICULT PASSAGES OF SCRIPTURE, ON THE PRIN-
CIPLES OF MODERN SCIENCE, BY ABRAHAM BOOTH.

No. II.

"Moab shall be as Sodom, and the children of Ammon as Gomorrah; even the breeding of nettles, and salt pits, and a perpetual desolation." Zech. ii. 9.

The salt pits here alluded to by the prophet, are probably those deposits of salt-petre, known by the name of nitre-beds; and these beds are formed naturally by the decompositions of animal matters in contact with vegetable substance. The text thus signifies, the desolation will be so complete, that the people will all die; and there being none left to bury them, their bodies will undergo decomposition upon the earth. In the process of time, their houses going to ruin, will fall upon the decayed bodies, and casue the formation of a vast nitre-bed.

"If I wash myself in snow water, and make my hands never so clean." Job ix. 30.

The minuteness and simplicity of its details are a characteristic beauty of the sacred writings. This observation is fully confirmed by considering this passage. The cleansing quality of water is decreased in proportion to the quantity of earthy matters which it contains in solution. Every natural water contains more or less impurities. Rain or snow water, or that which having undergone a natural distillation from the earth, is condensed in this

form, is the purest natural water; and as such is most capable of cleansing. Soap was probably unknown in the time of Job; and if so, the strongest simile which he could use, was that of the purest water.

"For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." Jeremiah ii. 22.

The deterative quality of an alkali is owing to its power of dissolving the resinous, glutinous, and vegetable substances which adhere to the skin. In soap the causticity and solvend power of the alkali is weakened by its combination with the oil or fatty matters, but it yet retains a solvend power, which renders it deterative, while it does not affect the animal texture. If instead of nitre (nitrate of potash), we read, kali (carbonate of potash), the meaning of this passage is very obvious. As the kali is much more deterative by itself, than when combined and diluted in soap, the strength of the simile is increased by saying, "Thou hast used much soap, which is very deterative, but that has failed to cleanse you. You may now try the caustic and uncombined alkali, yet you shall not be more successful."

(For the *Spiritual Magazine*.)

REPLY TO ANDREW.

Mr. Editor,

HAD it not been for illness, you would have heard from me before : although if the tenure of my mind was consulted, I should spurn at the thought of writing any thing more on the subject.

Am aware that in thus addressing you, you will need the exercise of patience : but such were the operation of my thoughts, when I perused the last paper of Andrew, that in justice to my own ideas, could not suffer so many insinuations, misconstructions, and interpolations, to pass without a further reply.

As Andrew very properly says ; ' It is exceedingly to be desired, in all matters of controversy, meeting the public eye, in a periodical publication, that when *each party have fairly* advanced their views and opinions, there to end'—And I do assure you, if Andrew had *fairly* answered my interrogatory at the beginning, you would not have been troubled with any more of my observations ; but instead of any thing like a *fair* answer, there has been in all his papers, so much evasion and misrepresentation that has compelled me to do that which I would rather not have done.

But there is another view of this subject, that induces me to a further, and I hope, a final reply : that is, it is a rule when a subject is discussed, for the commencer to have the opportunity of concluding ; therefore I claim my right.

Andrew says, ' The explanation sought for at the onset by Friendly Enquirer, I have plainly given to him, and your readers.' I wish I could see it in any of his papers, which are fraught with circumlocution, and complexity, but as for an explicit answer to my question, they are totally deficient. Let it be remembered, that my only request to it, was to ' draw a line between the often painful experiences of the children of God, and real christian experience,' and to that sentence my desires were confined, although he has endeavoured to represent it otherwise ; and in the very significant words of a quotation, from somewhere, he tells us, ' what I have written, I have written.' And so he goes on with what he hath written, to endeavour to shew that I have said, his, and his country friend's ' hearers, are fond of speculative notions, have no brokenness of heart, nor ever had any contrition of spirit before God ; that they hold the truth in unrighteousness, and are such who may be properly considered antinomians.' Now this I consider a gross misrepresentation : for whatever may be the case with the hearers, I had no inclination to particularize them, far be it from me ; but was rather desirous of making a general observation, respecting some hearers among the aggregate number who are of that cast or 'stamp,' and which I most firmly believe, the truth of which may be seen by reference to my words, (page 298.)

The next misrepresentation is as follows: 'in the very sermon published by Andrew, and objected to by Friendly Enquirer is as follows'—These last words, 'and objected to by Friendly Enquirer,' I consider to be a palpable untruth; for where have I in any place objected to his sermon? No, I have rather used language of high approbation respecting some of the ideas therein advanced, and in no instance have objected to any sentence, except that 'you will not fail to draw a line, &c.' also where have I manifested an approval of those supposed or represented sermons, the burden of which from beginning to end, is 'corruption, corruption,' or 'taking delight in the experience of sin, filth, and uncleanness:' these are insinuations that do no credit to the writer. What Andrew has expressed in a way of recantation, of what he had formerly said of Mr. Hart's hymn, so far as it goes, is creditable to him; but let him remember, his depreciating language respecting those choice lines, which commences with

Lord, when thy Spirit descends to shew
The badness of our hearts."

So that it shews the author's views, that it is by the teaching of the Lord the Spirit, the subject is made acquainted with the depravity of his nature, and which teaching Andrew appears to be very much dissatisfied with, so that he is continually hampering himself with the operations of sin, being 'merely and alone' in the regenerate child of God.

The next thing that presents itself to our view, is the very extraordinary elucidations of the texts of scripture, that appear as plain, as his views appear dark. It really does seem to me astonishing, that a teacher in Israel should have so much effrontery, as to insinuate, yea more than that, to say plainly that those texts of scripture which have been selected, to shew the awful state of our nature, are not to the point: and then the insignificant mode of numbering the texts, and even the words: one text has three words; another has thirteen; another seventeen. What has that to do with the meaning? For my part, I really thought, and think so still, that they are parts of scripture indited by the Holy Ghost, to shew what is in man. But it seems Andrew is much dissatisfied with the recital, and 'even feels abhorrent to pronounce some of them.'

But what is most lamentable is, that he can call all those 'passages equally vulnerable, as they are inapplicable to the controversy, not one of them proves any thing for your case.' This is peremptory language; but let us see, if it may be allowed to pass the test of common sense, not to say the universal meaning of divine revelation, as recorded by the Holy Ghost. And in the words of Andrew, 'I turn to the bible, and inquire of the apostle his meaning for their insertion in his epistle;' and he tells them to whom he wrote, 'If ye have bitter envying and strife in your hearts, (mark this, as the language of the other texts, that shew the badness of the hearts of men, and according to Andrew 'are vulnerable,') glory not, and lie not against the truth:

this wisdom, (or as I humbly conceive, this depravity of your nature,) descendeth not from above, but is earthly, sensual, devilish.' Now what can be more plain, than that they to whom the apostle wrote were liable to have bitter envying and strife in their *hearts*: and that this corrupt wisdom, which we are the subjects of by nature, is earthly, sensual, and devilish; that is, as I understand it, the universal nature of man.

It seems unnecessary to go over each of the texts that Andrew considers vulnerable; for they each stand as firm as a rock, and Andrew with all his artillery, cannot make the least penetration in such an awful truth, that each text displays.

We can perceive the distinction between the ridiculous, the vain flourishes of an emperic; and the sound judgment of an experienced physician: may not this language be admissible when we refer to the great physician of value of whom Andrew has had the temerity to say, that his words are vulnerable, which words run thus: "For from within out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things come from and defile the man." These words which are a proof of the total depravity of human nature, were spoken by Him who is emphatically stiled the Wisdom of God, yet Andrew has the boldness to say "they are vulnerable, not one of them, (the different texts,) proves any thing for your case." Therefore this bespeaks the necessity of shewing what our case is; we hold as a divine truth, that the Lord the Spirit, when he takes possession of the hearts of any of his chosen, he makes them acquainted, more or less, with the sinfulness of their nature, and this he continues to do to the end of their existence in this time state: and in connection with such teaching, gives the subject the revelation of the Saviour: and that the Lord hath laid on him the iniquities of all his people; yea, that he was made sin for them, and they the righteousness of God in him; "that he is made of God unto them wisdom, righteousness, sanctification, and redemption:" and as such teaching is continued and carried on, the blessed Redeemer is made increasingly precious. There is an enlarged sense of the need of his work,—his sacrifice,—his righteousness,—his intercession,—his kingly authority,—yea, of his divine and human natures, for without the shedding of his blood, there would have been no remission of sins. And also the subject is taught the need of the sanctifying operations of the Spirit of God, to give him victory over that depraved nature, and in that spiritual warfare he is called unto, and painfully experiences.

Now this is the case of all the people of God, some in a larger degree than others: and for a person, who professes to preach the gospel, and yet can take upon himself to controvert the obvious meaning of such parts of scripture, that evidently expresses the awful condition we are involved in, appears marvellous. We may suppose, that no one is so suitable to explain his meaning as himself, and he

seems to come pretty near an explanation, when he says, 'I was indeed just about to illustrate the meaning of our glorious Lord in Mark vii. 21., as it is one of the passages quoted by my opponent, (But ! O shocking, but !) but I forbear.' It seems a most unhappy forbearance, that we should be deprived of such an illustration. Well ! who knows, we may be favoured with it, in some shape, or at some period, when we little expect it : and if Andrew should bestow such a boon on us, ignorant folks, and I can clearly understand that it is his, and the explanation should be consistent with the truth of scripture, I hope I shall have candour enough to allow it, and acknowledge my mistake : but till then, must maintain, that those texts, noted in observation 4, page 298 and 299 of last March Spiritual Magazine, are the truth of God, and shews something of what a body of death we carry about with us : and deliverance from which, we are waiting for, in God's own time.

I am, Mr. Editor, your's very respectfully,
A FRIENDLY ENQUIRER.

City, June, 1829.

(For the Spiritual Magazine.)

OBSERVATIONS ON GENESIS i. 26.

And God said, let us make man, (Adam,) in our image, after our likeness ; and let them have dominion, over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

SOME eminent divines observe, that in the act of creation, Adam was distinguished from all other creatures : they were all created by word of command, but Adam upon divine consultation, the Alehim saying, let us make Adam. These words, "let us make," have been objected to the Hebrew word *nagnaseh* being literally "we will make." This, though true, by no means detracts from the marked distinction which is made between the creation of man and all others of God's creatures. We no where read, that ever the Alehim said, let us, or we will make angels in our image, after our likeness : the angels were not a "figure of Him that was to come," for "He took not on Him the nature of angels, but the seed of Abraham."

In the words, "our image after our likeness," we have an express revelation of the HOLY ONES, JEHOVAH Alehim, either in consultation or declaring their will concerning the mystery hid in God from the beginning of the world, which was opened in divers manners and at sundry times to the fathers by the prophets ; but now, in these last days, fully and completely made known to the church, in the PERSON of God's dear SON. Many commentators have conceived that the term, "in our image, after our likeness," implies, the resemblance of man's soul in respect of spiritual substance, understanding, and will ; the happiness of his state, and his honourable dominion over the creatures ; and chiefly the moral conformity of his soul to God in spiritual knowledge, righteousness, and holiness. But this is not all, for the words in the Hebrew language evidently import, that God

was to be manifest in the image or likeness in which Adam was created. The words, "after our likeness," should be read, *our after likeness*, for they constitute but *one word* in the original tongue, the pronoun *our* being affixed; consequently, it should precede the word *after*, and not separate, as it now does, the words *after* and *likeness*, cutting or dividing one original word into two parts, and rendering in a measure obscure the greatest of all revelations, an event in the fulness of time accomplished, foretold in these important words, and confirmed by the Holy Ghost in the new testament, that "Adam was the figure of HIM that was to come," Rom. v. 14.

The words, "after our likeness," as we read the passage in our bibles, rather conceal than set forth the great event of the coming of Christ, which is foretold in the original text, and confirmed in the new testament, not only in the epistle to the Romans, but in the first epistle to the Corinthians, and 15th chapter, where the Holy Ghost speaks of Adam and of Christ, and calls the one the first man, and the other the second man: the first man being a figure of HIM that was to come, the great mystery to be unfolded, GOD manifest in the flesh, the glory whereof would fill all heaven and earth, and was celebrated by the heavenly host with the highest praise.

Adam, the first man, resembled the LORD CHRIST in sundry respects; but I shall confine myself to the meaning of the words as expressed in the Hebrew text.

Adam's body was immediately made by GOD himself, so Christ's body was not by generation as ours, but was immediately prepared by GOD. Heb. x. 5.

As Adam was without a human father and mother, so was Christ, as the Son of God, it being expressly said of HIM, that he was made like unto Melchisedeck, who is described as "without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the SON of GOD." Now in what respect can it be said of Christ that he was without a human father and a human mother, but as the eternal SON of GOD. Or, that HE was without a human father as the Son of man, and without a human mother as the eternal SON of GOD? And further, as Adam by creation is said to be the Son of God, Luke iii. 38, having no man for his father, and no woman for his mother, so he was in that respect *in the image of the SON of GOD*.

The uniting of soul and body together made one man, and therefore it is said, "the first Adam was made a *living soul*"; and as the human nature of Christ is called *flesh*, the Word was made flesh, so the divine nature of Christ is called *Spirit*; and therefore the hypotactical union of the divine and human natures made the last Adam a *quickening Spirit*.

This subject brings to my recollection what is said by an excellent divine, with which I shall conclude this short essay, enough having been said, I hope, to prove, that the passage in Genesis i. 26, should read, *our after likeness*, and not as it now stands, *after our likeness*.

"I have often thought, that the nearness, and dearness of connec-

"tion, into which the Son of God hath condescended to put himself
 "to our nature, for the vast purposes of Jehovah's grace, must have
 "been intended to open peculiar sources of enjoyment to his people.
 "Surely if the Lord Jesus from the great love wherewith he hath
 "loved us, hath come home to his church, in an union so very tender and endearing; was it not that he might make himself known
 "unto his people, under all those several relations in which he
 "stands connected with them? And is there not in the very nature
 "of union, the manhood with the GODHEAD, a special, peculiar,
 "and personal provision, made for all such purposes?

"Such is the personal union of the Son of God with our nature,
 "that all access to the throne of grace is *in* Him, and *by* Him, and
 "*through* Him! "He is the way, and the truth, and the life!" All
 "approaches now in grace, and all the manifestations hereafter in
 "glory, will be in Him, and through Him, and from Him, "by
 "whom are all things, and we by him!" 1 Cor. viii. 6.

"And surely there is a certain somewhat in proof of these things
 "which every child of God, when regenerated by the HOLY GHOST,
 "feels, in contemplating CHRIST, as CHRIST; that is, GOD manifested in substance of our flesh. We find much confidence in approaching him: we can, and do go to him as ONE in our own nature; ONE who knows our feelings by his own. And although in all
 "our drawings nigh to the person of CHRIST, we would not, yea, we
 "dare not lose sight of him as GOD; yet we feel a blessedness in
 "connecting with that view, that he is also man. And from the
 "union of both it is, we find that sweet and precious suitableness of
 "character, in our LORD JESUS CHRIST, which endears his person
 "to our affection, in a way, and manner, as none other can. Hence
 "in every approach, when grace is in lively exercise, the renewed
 "soul finds a certain indescribable blessedness, and a joy unspeakable, and full of glory."

"How precious are thy thoughts unto me, O God! How great is
 "the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee." Psalm cxxxix. 17, 18.

James Street, Sept. 15, 1829.

F. S.

(For the Spiritual Magazine.)

ANSWER TO A QUERY BY INQUISITIVE.

Mr. Editor,

HAVING read the query of your correspondent, 'Inquisitive,' inserted in the April Number of your Magazine for the present year, page 333, respecting the two passages recorded by the evangelists John and Luke, I have waited with a great degree of eagerness to behold a reply from some of your more able correspondents, but to my disappointment, permit me therefore to offer a few brief remarks

on the former, John vi. 27. earnestly intreating the influence of Jehovah the Holy Spirit to guide my mind into a spiritual view of the truth as it is in Christ, and to accompany these feeble observations with divine power to the establishment of the wavering of his flock amongst whom they may be sent, and the bringing them into the fellowship of the gospel of peace.

“Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you,” John vi. 27.

In the first place I would take a view of the meats here spoken of by our blessed Immanuel: and here I would observe, that our Saviour had no doubt a reference to the treasures of this life, about which his people were not to be over anxious, as he cautions them in his admirable sermon on the Mount—“Lay not up for yourselves treasures on earth,” &c. Matt. vi. 19. Thus when addressing the multitude he says, “Ye seek me, not because ye saw the miracles, (and were convinced of my Messiahship), but because ye did eat of the loaves and were filled,” (because of the worldly advantage they had gained from him): and he well knowing the proneness of the carnal mind, (that still dwells in the believer) to follow after earthly things, makes the cautionary remark to put his dear children on their watch tower against this enemy of their peace, carnal mindedness and worldly affection. But I think our dear Lord had something more in view than this, when he addressed this language to his dear children; it appears evident to me that he had an allusion to the pharisaical and hypocritical works and performances of the multitude around him, whose hope of salvation rested on their own performances: and knowing the proneness of the carnal heart to be doing something in the work of salvation, he would thus bring them off from every thing but Christ and his finished work. Thus he says to them, “Beware of the leaven of the Pharisees and Sadduces; Matt. xvi. 6. Luke xii. 1. and why? Because it was hypocrisy! meat that would perish, and give no strength and vigour to the soul, but on the contrary, tend to impoverish and weaken their faith in the Lord Jesus Christ. But the blessings of the everlasting gospel are supplies from the great table of our beloved (who is in himself, the bread of life, and the water of salvation) meat that will satisfy the hungry, starving soul, and establish the new-born child of grace in the ways of peace, while passing through this waste howling wilderness of sin and sorrow, to his heavenly rest in Canaan’s happy land. Thus how sweetly does the Holy Spirit address his people by the prophet, “Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not?” (why toil and strive for acceptance with God by your own doings? Why attempt to satisfy your perishing distressed souls by flying to the empty law, which is no provision for a sinner.) “Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness,” (take of the rich provisions of my grace, and be satisfied with the free pardon of all

your sins in Christ your righteousness.) Isa. lv. 2. Yes, believer, come and take this spiritual and everlasting meat which endureth unto eternal life.

Having taken this brief notice of the meats here spoken of, let me go on to notice the labour. And here it might be observed, that mankind as an accountable creature, and under the moral law of Jehovah, is bound to fulfil that law on pain of suffering the penalties inflicted by the same, for disobedience; and in this sense had Jehovah addressed the multitude, it must have been to have offered salvation by an obedience to the law, which could not be the case, because the law already broken admits of no such thing, without a full and ample satisfaction for the injury done, which could not be given by a mere mortal, whose duty it was and is to render to the law a full and perfect obedience. This then is not the sense of the expression; but I think the apostle gives a description of this labour, when he says, "give diligence to make your calling and election sure," 2 Pet. i. 10. By which I understand they were to seek diligently and earnestly for the evidences of divine truth to prove their own selves; to see whether they were in the faith; or to examine the grand foundation on which they were resting; to take a view of their calling of God, and see if it were a calling out of a love of sin into a love of holiness; out of a state of darkness into the marvellous light and liberty of the gospel, whereby Christ hath made them free. Thus I conceive our Saviour in this passage is exhorting *his children* to an earnest research after those blessings which he hath promised to bestow on his family, and with which they shall be fed to divine satisfaction.

But I would proceed to notice the characters to whom this address or exhortation too is given; and here I must say, it was to his disciples, and to them only, and is still made to all the Lord's dear disciples in the wilderness; and perhaps some of my readers may be ready to shrink at so contracted an idea, and be ready to ask, why then address such language in the presence of such a multitude? I would answer, "Because to them (the disciples) it is given to know the mysteries of the kingdom, but to them (the world at large) it is not given." And here let it be observed, our Lord had a special message to communicate to his family, and a divine truth to convey to their minds, by way of exhortation or caution, which he does in this forcible manner, by declaring the principles that actuated on the minds of the multitude, and caused them to follow him, (which were carnal); and then taking occasion by this, to shew the prevalence of this carnal principle in the mind, exhorts his dear family that they eat not of this perishable meat, but of that which endureth to eternal life. And now I would entreat the reader to notice the connection of the verse, and he will find a very gracious promise connected with these labours, to which he (Christ) exhorts, "Labour not," &c. &c. "which the Son of man shall give unto you." Now let me ask, does Jehovah bestow his gifts on his people as a reward for their doings? If so, salvation is no more of grace but of debt. But rather, does

not our blessed Lord give his gifts and graces freely, as an act of his rich, free, and sovereign grace, love, and mercy? It is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified freely by his grace, we should be made heirs according to the hope of eternal life." Titus iii. 5, 6, 7. "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Eph. ii. 8. From whence it is evident, that these divine blessings flow from the sovereign love of Jehovah to the church, irrespective of their doings or deservings: and these blessings shall be given unto you. To whom? To all the spiritual labourers, those who are influenced by the Spirit of divine grace to seek this spiritual good;—yes! because the principle of divine grace being implanted in the heart, they shall receive fresh communications according to their necessities; for the grace of the Holy Spirit to quicken being given, they shall for the same, or in consequence thereof, receive continual supplies out of his fulness. Indeed the labours themselves being spiritual, imply a spiritual life imparted, so that grace must begin in the heart, ere the labours of love can be manifest; and if so, these divine blessings must of necessity follow, because the hand that causes the heart to work the works of faith, bestows the blessings on the same. Wherefore, I conclude, that the exhortation is given to quickened sinners, and not to those dead in trespasses and sins; and until the bond of union between the effect and the cause can be broken, I cannot see how this declaration can be viewed as addressed to the multitude at large, who then thronged our blessed Redeemer.

Should these few thoughts meet your approbation, I shall feel obliged by their insertion in your valuable Miscellany, hoping they may satisfy the inquiry of many of Christ's inquisitors.

I remain, Mr. Editor, your's, in bonds of the everlasting gospel,

T. E. R.

Romsey, Sept. 4, 1829.

(For the Spiritual Magazine.)

OBITUARY.

DEPARTED this life, April 13, 1829, aged 35, Mrs. CATHARINE DAY, whose loss is severely felt by all who knew her, but more especially by her surviving and afflicted partner. Her loss to society and the church will be long felt: but in particular by her relatives and christian friends, for her godly deportment and unassuming manners. She was a valuable member of the church of Christ, at Sion Chapel, Orpington, Kent.

About sixteen years since, she received the first impressions of divine grace under the ministry of the Rev. J. SIMONS, Rector of

St. Paul's Cray, whose ministry was much blessed to her soul. In the month of June, 1821, she united in church fellowship at the above chapel. From that time she has been a steady follower of the Lord Jesus Christ; her mind sweetly receiving and firmly resting upon the doctrines of free and sovereign grace, and her soul being fully established in the covenant plan of Jehovah's salvation.

The complaint which brought her to the chambers of the grave, attacked her about two months previous to her death. Under much pain of body, she continued to attend the means of grace, as long as strength would allow her. Those who loved the truth, and especially those who preached the truth in its purity, by the teaching of God the Holy Ghost, shared deeply in her warmest affections. Often she has visited the sick chambers of the needy; not forgetting to relieve their necessities; and at the same time, in the most affectionate manner speaking to them on the great importance of salvation by Jesus Christ. When a sister member once called on her, she exclaimed with a degree of joy, 'that Christ is God I am confident; I can venture my all upon him!' Not long before her death, she said, 'I have no rapturous joys; but I have a firm footing on the Rock of Eternal Ages!' She took a most affectionate leave of her friends in the Lord; and about eleven o'clock at noon, on the above-mentioned day, sweetly slept in Jesus.

Her pastor being in the West of England, she requested that her funeral sermon might not be preached until his return; which request was complied with on Lord's Day Evening, June the 7th, to a crowded congregation, from John xxi. 20. "The disciple whom Jesus loved."

The following lines are taken from her diary, 'written under severe exercises of mind, viewing my interest in the covenant of grace, October 16, 1821.'

" Wreathed and guilty as I am,
I shall possess a throne in heaven;
And view the sin-atonement Lamb,
The Lamb who has my sins forgiven.
There shall I view *his* lovely face,
Who died and rose to set me free;
Whose glories bright surround the place,
Where dwell the holy sacred Three.
Then shall I tune my harp to sing,
The glories of his gracious name;
And make the heavens with echos ring,
Through all eternity the same."

Orpington, Kent.

J. C.

FRAGMENT.

A christian should be ready to take up the cross, to bear the cross, to embrace the cross, to love the cross, yea, to glory in the cross; but should never worship nor adore the cross of Christ—that alone is due to Christ, who was crucified on the cross.

VOL. VI.—No. 67.

2 A

REVIEW.

The Works of the English and Scottish Reformers. Edited by Thomas Russell, A. M. Vol. 4. Palmer.

The volume on our table is the fourth in arrangement; and the third published, and contains the Works of JOHN FRYTH. They evince the soundness, the faithfulness, and the intrepidity which were the characteristics of our early reformers. We have been informed by the Publisher that the first Series of this important work will be completed in Five Volumes; and this plan he has been induced to adopt by the suggestion of several friends, in whose opinion we fully concur, as it will afford purchasers the opportunity of selecting the Writings of those Reformers they may most approve without having an imperfect work. We sincerely hope the Publisher will meet with success, and shall close with one extract from which our readers may estimate the worth of the book.

"The blessed apostle Paul, in his first Epistle to the Corinthians, the third chapter, speaking of our Saviour Christ, the very and only foundation of all our faith and salvation, saith, If any man build upon this foundation gold, silver, precious stones, wood, hay, or straw, every man's work shall be made open, for the day of the Lord shall declare it; for in the fire it shall be showed, and the fire shall prove what manner of thing every man's work is. If any man's work that he hath builded thereon do abide, he shall have a reward; if any man's work burn, he shall suffer harm, but he shall be safe, but yet as by fire." And finally he concludeth that this word fire must needs signify the fire of purgatory.

"He that considereth the order or process of the text, shall easily perceive that this man erreth; for the text speaketh of the preachers, and blameth the Corinthians that they made such sects and dissensions among themselves; for one said that he was Paul's man, and held on his side; another said that he was Peter's man; the third did stick to Apollos, and so forth, even as our friars do now-a-days: one sect holdeth on St. Francis, another of St. Dominic, the third of St. Austin, &c. St. Paul rebuketh these sects, and called the persons carnal, commanding them to take Christ for their head, and to cleave only to him; and as for Apollos, Peter, and Paul, he saith, that they are but ministers of the word, every man according to the gift given him of God, the one more, the other less.

"Paul planted, Apollos watered, that is, Paul set the Corinthians in the ground of Christ's faith, and then came Apollos and preached them further of Christ, and comforted them to abide in the way which they walked in; howbeit, it was only God that made them prosper in the word, and gave the increase. Nevertheless, every man shall receive according to his labour; if he preach much, the more shall be his reward; if he preach little, thereafter shall he be rewarded. For we are God's workmen to preach his word, and you are God's husbandry, whom we must till and dress, in declaring you the word and perpetual will of God. You are become God's building, through the grace of God, which he hath given me, whom we must frame and so couch by the word of God, that we may make

of you a temple of living stones. Like a wise workmaster have I laid the foundation, for I first began to preach you Christ. Now cometh there another, and buildeth upon this my foundation, intending to instruct you farther in the ways of Christ. But let every man take heed how he buildeth or preach unto you, for no man can lay any other foundation than is laid already; for all our building and preaching leaneth only on this point and principal stone, to declare unto you what Christ hath done for you.

"If any build on this foundation gold, silver, or precious stones; that is, if any man preach purely the word of God, which is likened to gold, silver, and precious stones, because that as these are not consumed with material fire, but rather made more pure, even so the pure word of God suffereth neither hurt nor damage in spiritual fire, that is, temptation and persecution.

"Or else, if any man build upon this foundation wood, hay, or stubble; that is, if a man of good intent (but yet through ignorance) preach and teach you to stick unto ceremonies and men's traditions, (although they seem never so glorious) and to such things as are not grounded on scripture (as St. Cyprian taught and defended, to re-baptise him that was once baptised and after fallen into heresy; yea, and many bishops consented unto him, yet was it surely a great error) this is wood, hay, and stubble, that cannot endure the fire of temptation and light of God's word.

"Every man's work shall be declared, for the day shall open it. Albeit it prospers for a season in the dark and cannot be perceived; yet when the day cometh, which is the light of God's word, it shall be espied and judged. The day shall open it that shall be revealed in fire, and the fire shall prove every man's work what it is. Fire signifieth temptation, tribulation, persecution, &c. which shall prove every man's works. If any man's work that he hath builded do abide this fire, that is, if the words that a man hath preached do abide all assaults and temptations, it is a token that they are surely grounded on the scripture of God, and then shall the preacher receive his reward. If any man's work be burnt, that is, if the preacher's words will not abide the trial and light, but vanish away, then is it a token that they are not well grounded on scripture, and so shall he suffer hurt, for it shall be a great cross and vexation to the preacher's heart that he hath been so deceived himself, and hath also led others into his error. Notwithstanding, he shall be saved, because of his faith in the foundation, which is Christ, and his ignorance shall be pardoned, since he erreth not of a malicious purpose, but of a good zeal. But yet, shall it be, as it were, a fire to him; for it shall grieve his heart to see that he had laboured in vain, and that he must destroy the same which he before, through ignorance, preached. This is the process and pure understanding of the text.

"There is no man but he granteth that these words, foundation, laying of foundation, building, gold, silver, precious stones, wood, hay, and stubble, are figuratively spoken; and why can they not suffer that this word fire be so taken too? But where they find this word fire, whatsoever the process be, there plant they purgatory by and by, without any further consideration. And yet, if they had any judgment at all, they might well perceive by Paul's own words, that he took not this word fire for material fire, as they grossly imagine, but proceeded in his allegory, and spake it figuratively; for Paul saith, he shall be saved, but so as it were through fire. Mark well his words; he saith not that he shall be saved through fire; but as it were through fire, signifying that it shall be a great grief and vexation unto him. So that by these words of Paul, a very child may perceive what he meant.

"Furthermore, if they be so stiff-necked that they will not bow to the truth, but still persevere in their own phantasies, feigning purgatory out of this place, then will I boldly say unto them, that there shall no man enter into it but only preachers. For in this place Paul only speaketh of them,

and affirmeth that it is their preaching and learning that shall be so proved through fire, and that such a preacher shall be saved, but yet as it were through fire. And therefore may the temporality be of good comfort, for I promise them that by this text they shall never have hurt in this their painful purgatory."

The Poor Man's Morning and Evening Portions, being a selection of a verse of Scripture, with short Observations for every Morning and Evening throughout the year. A new Edition, in 1 Vol., 8vo.
Palmer.

This is a very handsome edition of a highly popular work, and we witness its publication with much pleasure in so captivating a form. The inferior quality of the paper, and the small size of the type; in all the former editions, rendered the perusal very burdensome to readers of an advanced age, and has long been cause of complaint by all. They will therefore hail this edition, which is printed on very good paper, and in a bold clear type, and possesses the advantage which no other edition afforded, viz., the arrangement of the meditation on the succeeding page to that allotted for the morning of the same day. In the advertisement, the Publisher states this to have been long the wish of the venerable Author, but which could not before be accomplished, for reasons which however he does not name.

This edition, so admirably improved, we cordially recommend to all our readers, as a most valuable acquisition to their libraries.

The fulness and power of the Gospel, in Six Sermons, preached in St. George's Chapel, Dublin; by the Rev. George Hare, A. B., late Assistant Chaplain. Tims, Dublin.

Among the numerous volumes of sermons published in the present day, there are but few which exhibit the doctrines of our holy religion and the precepts connected therewith, which will ever be dear to all savingly taught by God the Holy Ghost—in a clear and scriptural manner. Often in the commencement of many popular discourses, we may find the preacher begin in the language of Canaan, but ere he draws to a close, the jargon of Ashdod is too prominent, and we involuntarily exclaim, "who is on the Lord's side, who?"

The above remark does not however refer to the volume now before us, from the perusal of which we derived much pleasure. It contains six sermons: the two first are founded on 1 Thess. ii. 13.: the third on Rom. iii. 20, 21.: the fourth on Phil. ii. 15.: the fifth on 1 Thess. v. 17.: and the sixth on Psalm xcix. 5. and we can most cheerfully recommend them. The preacher discovers himself to be a scribe well instructed, and we do not doubt he has himself both tasted, felt, and handled these things, which he holds forth to others. In speaking of election he thus writes,—

“ ‘Predestination unto life is the eternal purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour,’ &c. I shall make no further observation on this beautiful passage, but remark, how well it coincides with the passage of scripture we are now considering: “ ‘God, from the beginning, hath chosen you unto salvation.’ ” But you will perhaps be inclined to interrogate me on this subject: ‘where,’ you will ask, ‘is it recorded? and what is the authority upon which it is founded?’ To these questions I shall answer in the most explicit manner: it is recorded in the 17th Article of the Church of England, as you may see from the Book of Common Prayer; and it was written by those champions of the cause of God, who, as his instruments, were made the means of delivering his people in these countries, from the galling chains of Popish superstition, “ ‘unto the glorious liberty of the children of God.’ ” Yes, brethren, the Reformers of the Church of England (to whom we, as members of the Establishment owe, under God, every thing we now possess) were so powerfully impressed with the truth and glory of the divine election, that they have left this testimony as a perpetual memorial of their faith and hope, by which, although being dead, yet now they speak; and it would be well if every individual of those who profess themselves to be the children, and successors of these holy men of old, would not only listen to their voice, as speaking to them from the grave, but would also, convinced of its truth, openly and consistently profess it before men. How desirable this is, may appear from the importance of the subject. Some things are true, but not important, while there are others, which are not only true, but also equally important; this is the case with the truth in question; it is as important as it is true. It is important as it regards God, for it *alone* secures to him the *whole* glory of our salvation, which he claims to himself so constantly in his word; it makes him the *first* mover in the work of grace, not only advancing towards his people in a way of mercy, but conferring upon them grace effectual, and sufficient to lead them to himself—as making them a present of salvation, when in themselves they were not only devoid of spiritual life, but actually found in open rebellion, and avowed enmity to his name. Those who deny this doctrine, cannot thus fully glorify God; they must allow some natural—some inherent strength in man, by which he is enabled to secure to himself the blessing of salvation, which is called into action by those who are saved, but which is neglected, and suffered to remain inactive by those who are lost. Hence, the glory becomes divided—one part of it only is given to the Redeemer, while the other redounds to the believing sinner, who has made *himself* to differ from others by laying hold of the blessing of eternal life. It is not only important as it regards God and his glory, but it is also important as it regards us, and is calculated to have the most powerful tendency in leading to holiness, and entire devotedness of heart and life to the service of God, all those who are really impressed with its sacred truth: I say, all those who are *impressed*, because there are many who profess this peculiar distinguishing doctrine of the bible, who are not at all under the influence of the gospel of Christ, and cannot therefore be expected to adorn it by their lives and conversation. Such persons have not been taught by the Holy Ghost—they have not received into their heart that doctrine which is according to godliness—they are deceivers of their own souls, and false witnesses against the truth. But those who are really impressed with a sense of their election in Christ, have the strongest obligation to the service of God that can possibly be laid upon them. This is evident—the more God has done for us, the greater is our obligation to love. Those who conceive he has done little, will love little—while those who conceive he has done much, will be bound to love much. Now, election shews us that God

has done all—ALL that it was necessary—ALL that it was possible for him to do; beginning, as well as completing the work, with a freeness, liberality, and munificence, passing all human knowledge, or conception; and therefore it is calculated to make us love much, and to be completely and entirely devoted to his cause, in righteousness and true holiness, all the days of our lives.’

We add one quotation more with which we must close—

“Another motive which should lead us to this delightful occupation is, that our faith may be exercised and increased—faith not only in God as the Creator and Preserver of all things, from whom we have our being, and by whose providential kindness we are upheld, but also faith in the peculiar and endearing character in which he has been pleased to reveal himself to his people in Jesus Christ, as a loving and tender Father, who has reconciled them unto himself by the death of his Son, and made them at peace by his blood—as having their interest, their advancement, their comfort so much at heart, as that he will withhold no good, which in his wisdom and foreknowledge he sees to be for their real and spiritual advantage—and as making all things, even the most unpleasant and unpromising events, work together for good, in bringing them nearer and nearer to himself, and in preserving them to his heavenly kingdom. This is indeed the revealed character of God to his chosen and redeemed people; and what encouragement may they not draw from it in their approach to him, that they shall have the things which they seek of his mercy.”

The True Humanity of Christ. A Second and Third Letter to the Editor of the Morning Watch, or Quarterly Journal of Prophecy. By Robert Harkness Carne, A.B. 8vo.—Palmer.

The first Letter on this subject has been before noticed; and the pamphlet now before us, is a continuation of the argument in two additional Letters to the Editor of the same periodical work to which the first was addressed. We are happy to find some able writers to oppose the unscriptural and Christ-debasing doctrine of the mortality, and consequent sinfulness of that humanity, which was taken into personal union with the Son of God.

Mr. Carne displays much talent in defending the immortality, sinlessness, and incorruptibility of the human nature of Christ, both from scripture arguments and physical demonstrations. He contends that the humanity of Christ was not derived from the virgin, but was the immediate workmanship of the Holy Ghost. And in a long train of arguments, well calculated for the minister and the scholar, defends the positions he lays down in a manner creditable to himself, and beneficial to the cause of truth.

From the nature of the subject viewed as a physical disquisition we cannot recommend the perusal of the work to our general readers, but by the man of science it will doubtless be read with peculiar interest; and we only do justice to our author in adding, that he appears studiously to have sought for the most chaste expressions to convey his ideas to the reader.

POETRY.

THE BRUISED REED.

"A bruised reed shall he not break."—Isa. xlii. 3.

SINNER arrested, tried and cast,
For numberless offences past;
Art thou beginning to relent,
And truly of thy sins repent?
Pardon alone through Jesus seek,
"A bruised reed he will not break."

Hast thou to Him for pardon pray'd,
And is the answer yet delay'd?
O pray again, again, again,
Thou canst not seek His face in vain;
His life, His death, His merits plead,
"He will not break the bruised reed."

But hast thou thus for mercy cried,
And seems the blessing still denied?
One gleam of hope canst thou not see,
Does Jesus seem to frown on thee?
Amidst the gloom there's this bright streak,
"A bruised reed He shall not break."

Believer, hast thou seen his face,
And known and felt and prov'd his grace?
And dost thou now lament awhile,
The absence of his cheering smile?
Without that smile thy heart must bleed,
"But He'll not break the bruised reed."

Art thou afflicted, tempted, tried,
Are sorrow's flood-gates open'd wide?
Does Providence appear to frown,
Do thy corruptions weigh thee down?
Then let this promise comfort speak,
"A bruised reed shall He not break."

Art thou of earthly goods hereav'd,
Have foes prevail'd, or friends deceiv'd?
Is some dear object from thee torn,
And art thou only left to mourn?
This word to thee is sweet indeed,
"He shall not break the bruised reed."

Backslider, art thou careless grown,
Is thy delight in duty flown?
Art thou a wand'rer from the fold,
With zeal decay'd, and love grown cold?
His love is strong, though thine is weak,
"A bruised reed He will not break."

But think not thou canst ever prove
The blessings flowing from that love;
Or peace and comfort e'er regain,
Till to the fold thou turn again;
There thou art welcome still to feed,
"He will not break the bruised reed."

But art thou fall'n so far from God,
That now thou feel'st his chast'ning rod?
And dost thou to return desire,
But fear to meet his vengeful ire?
Fear not, for "blessed are the meek,"
"A bruised reed he will not break."

Church of the triune God, rejoice,
Church of Jehovah's sov'reign choice;
Fix'd on the Rock of endless love,
Which sin, nor death, nor hell can move;
'Tis written, promis'd, seal'd, decreed,
"He shall not break the bruised reed."

J. S. HARVEY.

ZEPHANIAH iii. 17.

"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

GREAT is our God, the sov'reign
Lord,

Who fills eternity!
And occupies unbounded space!
From whom no soul can flee.

At his command all beings rose,
By him supported stand;
No arrow flies, or sparrow falls,
Unguided by his hand.

But He's a God of covenant love,
To all his chosen race;
THY God in Christ, with thee he
dwells,
The God of special grace.

His presence is in Zion's *midst*,
The whole he watches o'er;
Supplies their each returning want,
And guards them by his pow'r.

As from a fountain, all around
Partake the cooling stream;
So living waters gently flow
To every part from him.

Away with doubts and fears, away,
Rejoice ye trembling saints;
Though sin's the *cause*, in God is
found,

No ground for such complaints.

Might and dominion all are his,
He reigns without controul;
Then let it never once be thought,
He'll lose a heav'n-born soul.

How *mighty* his redeeming love
And sanctifying grace;
Dies for his church, and meetens her
In heav'n to see his face.

How *mighty* in his thund'ring voice,
When he from Sinai speaks;
And *mighty* too, the still small sound,
The rebel heart that breaks.

How powerfully he calls them near,
Whom he has made his own;
And mightily enables them,
To rest on Christ alone.

The Spirit's *mighty* pow'r is seen,
And felt by ev'ry saint;
The work begun he carries on,
Nor suffers one to faint.

He'll save them from temptation's
pow'r,
Though *tempted* they may be;
And unbelief, that stubborn thing,
Shall soon before him flee.

And though surrounded by the world,
And its alluring toys;
These vanish all, and lose their
charms,
Before superior joys.

Well pleas'd, a triune God looks
down,
Upon his favored fold;
The Father sees them as his own,
Chosen in Christ of old.

The Son can view them with delight,
The purchas'd by his blood;
The Spirit sees his work begun,
In meetening for God.

Thus satisfaction reigns throughout,
The sacred ONE in THREE;
The church belov'd, and God well
pleas'd,

His righteous ones to see.
His love to them can never change,
In it he'll ever rest;
No thought of alteration lies
Conceal'd within his breast.

For ever then his church shall dwell
With him in realms of bliss;
They shall rejoice that God is theirs,
And he shall own them his.

EBED.

THE
Spiritual Magazine;

OR,
SAINTS' TREASURY.

"There are Three that bear record in heaven; the FATHER, the WORD, and the HOLY GHOST: and these Three are One." *1 John v. 7.*

"Earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

DECEMBER, 1829.

(For the Spiritual Magazine.)

ON THE PROVIDENCE OF GOD.

"Thy way is in the sea, thy paths in the great waters, and thy footsteps are not known." *Psaln lxxvii. 19.*

THE study of providence has often afforded entertainment to the serious christian, when enabled to take a view of the different aspects of it. There are almost an infinite variety, both pleasant and painful. Numberless are the pleasing circumstances that occur in the pilgrim's journey; many happy connexions he has been led to form with christians like-minded with himself. He often sees the holy hand of his God in preventing and delivering mercy; and when he gives scope to his thoughts, and takes a wide walk through the world, he wonders at the variety. He meets with an eminent minister of the everlasting gospel, and many precious sons of Zion, comparable to fine gold, but ground down to the dust under persecution, in poverty, and daily bread can scarcely obtain. Others, blest with abundance of all good, and know no want—wisdom's ways are pleasant, and her paths are peace. Some always under the rod of affliction, in their souls, circumstances, or families; others richly blessed with close walking with God, their basket and their store blessed, and children growing up like olive plants in the house of God. One saint shall be continually under a cloud of anticipated displeasure; another enjoying uninterruptedly the cheering light of the Lord's countenance. One minister shall be abundantly successful in turning sinners from darkness to light, and

many by his labours are continually added to the Lord ; another shall labour long in the same delightful work, but the net seems not cast on the right side of the ship ; the living waters of the sanctuary seem stagnated, the voice of the turtle is not heard in the land, and scarce a few to be found who are asking the way to Zion with their faces thitherward.—But “even so Father, for so it seemeth good in thy sight.” God will call the fool, and leave the worldly-wise to perish ; a despised outcast in the family, congregation, or parish, shall be enrolled with all the worthies of free grace in the register of heaven, when the darling child shall be omitted ; the most useful man in the congregation left, and the person who has long been a pest to the parish shall be made a monument of mercy.

We may go over the globe, and meet with many choice parts of the earth, where a gracious God has scattered his bounties with a large and liberal hand, but himself not known—his Son, a Saviour, has never there been sent ; the voice of mercy never heard ; the lamp of revelation has never been lighted ; no herald from heaven has ever been sent there to exhibit Jesus, and point out to the degraded people the way to glory and to God ; and all the abundant produce of the earth given to oppressors, tyrants, and children of wrath, who love and live in all licentiousness.

But let us look at some few of those providences that may be deemed distressing. Could we travel through our native land, and visit every ward in every hospital, we should meet with many that Jesus loves, whose names are engraved upon his breast, and who will fill a place in his presence in glory everlasting ; but are now on a rack of pain—a raging fever—a galloping consumption—a broken limb—a deranged intellect—a breathless corpse ! Have had no christian brother or sister to visit or relieve them—almost unknown in life and in death ; but they have had their secret supports, their cordial cups, their ministering spirits, and their dear Redeemer, who has taken their blood-bought souls, and will their bodies, to his blest embraces, therein to dwell for ever.

We will leave the hospital and visit the workhouse ; and here providence preaches aloud. We here may meet with the once affluent, the respectable, the aged, the cripple, the unfortunate, the idiot, and the dying, and the poor orphan ; and here we often meet with the contented christian, whose sun of better days has set, and his future destiny fixed. With the wicked he must live, with the abandoned associate, with the diseased sleep, with the ungrateful take his scanty meal, and among the wicked die. But he is sent into this situation by the command of him who loves and who died to redeem him ; and will explain in that day fast drawing nigh this and all other mysteries of providence.

Let us pass on to the prison, and providences dreadfully distressing present themselves. The humble pilgrim would conceal himself in a corner from the gaze of visitors, filled with shame at his situation, once so respected, now degraded ; once enjoying the privileges of the house

of his God with his dear but now ruined family, but now cut off and deprived ; having been a dupe to the artful, and lent his name to a friend, falsely so called ; his reflections distress and distract him ; his family degraded and brought down to poverty—the church he stood connected with—the minister he sat under—the dear friends he associated with—and the depraved characters that now surround him, sink his soul. Such a combination of circumstances so painful, that are frequently to be met with, should lead us often to bow before the Lord in deep humiliation and gratitude, that we are not in situations equally distressing.

We might call at the poor man's cottage, and see the scanty meal, the half-clothed children, the worn-out furniture, the care-worn countenance, the untilled garden, the almost empty cupboard, the languid fire, and the long unpaid bill marked down behind the door, and all brought on through unforeseen affliction ; and yet here are to be found the favourites of that friend who loveth at all times, but whose good things are to be reserved for a better world ; here they are to have tribulation, like Lazarus, while it is said of the rich man, "remember thou in thy life-time received thy good things, and Lazarus evil things." Luke xvi. 25.

But let us now look at the child of God in some of those deep soul agonies that is a part of his portion. He fondly thought that he was to be like Joseph, to wear his coat of many colours always, and all the sheaves to bow down to him ;—well, he shall be like Joseph, he shall have the smiles of his father many long days ; but then he must be separated ; he shall have cruel and false things laid to his charge, and be banished far away. So the real christian fares ; he must be chastened out of the law ; the terrors of God will make him afraid ; and when he hears the voice of God, 'sinner, thou shalt die,' then indeed he will be afraid. When the unholy sins of his nature are discovered, a dreadful disease that no medicine can cure, stains and pollutions that he can see no remedy for, sins and transgressions that he does not know how they are to be pardoned ; a dreadful debt contracted, that he knows must be paid, but he cannot tell how ; viewing God as a fierce enemy, and quite ignorant of the way of reconciliation ; sees wrath coming, but sees no hiding-place from the storm !—this is distressing ! And we may see in Job's case how mysterious and yet how blessedly it all issued—his "latter end was better than his beginning." So it is with the adopted children of God ; when the time appointed in ancient love and counsel that the prison doors shall be thrown open, their fast-bound fetters all fall off, the day spring from on high visits them, and the open eye of faith views the vast and wide ocean of grace bottomless, and all the countless crimes of the many millions of saints taken up by the everlasting arms of the everlasting God, and thrown into this ancient river and there drowned ; the sight and sense of this realized to the soul by the Holy Spirit will eject all distress, and help the saint to see that his God and Leader is

leading him by a right way; that it is best for him to eat the bitter herbs with the paschal Lamb, to have a crook in his lot, with all his fellow travellers on the road; and frequently he finds his trials and temptations produce the same effects within him as the weights of a clock, which keep the machine in motion.

And it often has been observed, (and it must be marked down among the mysteries of providence) that the ministers of Christ are more savoury and successful when in the furnace of affliction, and the children of God more humble and spiritual when tried and tempted. It becomes us then to say, the will of the Lord be done. And this may serve as a key to unlock the secret contained in one of the almost last sayings of our Lord, "In the world you shall have tribulation;" but in Jesus peace. And many of the spiritual psalms of David were wrote when he was hunted like a partridge upon the mountains; and how amazingly the soul of Paul was unbound when his body was bound within the walls of the prison at Rome. Nor should we omit to mention the three children in the Chaldean captivity, and how the power of God was put forth in their preservation—a most marvellous providence here presents itself! the pride and fury of the Babylonian monarch—the unusual fire kindled to consume these conscientious men—and the simple, humble, but yet firm faith in their delivering but faithful God, are all subjects calculated to excite wonder; but the most of all we are led to wonder at, is the coming down of God to stand by his servants, to enter the flaming furnace, to walk about in the fire with them, to separate the heat from the light, to untie their bonds, to make the flame consume those who committed these captive children to the flame, and to make this pagan prince confess the power and providence of Almighty God.

But let us look at the closing scenes of life, in connexion with those who are marshalled among the strangers and pilgrims upon earth. And here human hopes are often dashed; we look at one who has long laboured in his Lord's vineyard, whose whole soul has been often engaged in the delightful work of raising the honours high of him he loved, for loving him; many are landed in heaven's harbour, and when they left the shores of earth, pointed to that good man as the instrument under God, who turned their feet into wisdom's ways; and under him they have often been instructed, refreshed, and blessed. Many more are marching on in heaven's highway to see their Father God, who have formed a part of this under-shepherd's flock—he dies; but it is evening, it is night with his soul, no weighty words fall from his lips at the last—nothing dropped to cheer his children in the faith who survive him. That mind that has so often been expanded in the sacred service of Jehovah, is now a complete wreck; that tongue that once sweetly told of things touching the King, has talked too incoherently to be repeated; and his best friends have been constrained to manifest their best regards by their absence. But here a providence teaches that all the followers of the Lamb are to look at the Master, not at the servant—at the upper Shepherd, and not the under—at

the ocean fulness of God, and not at the little dependant streams, that often and quickly dry up.

We may turn to another scene in providence that has often perplexed the faithful. God evidently sends forth a man in early life to preach his gospel, and honours him with success; many are called together to hear the word, and many in the congregation made to feel how vile they are, their need of a Saviour, to cry for mercy, pardon, and peace with God. These blessings are bestowed, many are added to the church, and light to the legal, and liberty to the bound sinner are freely given. The dear Redeemer's visits are often enjoyed, and harmony universally prevails. How desirable the continuance of such a state! But the time is come for this labourer to leave, and early to enter into his rest:—a painful parting! but wisely arranged and executed by him who does all things well; and the primary intention of this providence is, that saints may love and live on Christ alone.

But let us not pass by the favourite of Jesus, whose life continually hangs in doubt, and who is often filled with fear lest he should be left at last among the goats on the left hand of the Judge. His hopes are sometimes raised; but generally a cloud conceals all his evidences, and he has but little assurance of his life. His mind is like an unenclosed field, that every passer along may turn in; and many intrude within, and lodge in his bosom their wicked wares. The tempter takes every advantage, and with his hellish engines hurls his darts, which do distress him much. But his little faith does sometimes foil the fiend of the pit, when it fixes upon a "thus saith the Lord," and fights with "it is written;" and although faint he still follows on, and is often helped with a little help, but his soul often sinks within him, and tears are his meat day and night. He anticipates his dying day with dread, but his Redeemer is mighty; all his sins are atoned for, reconciliation made, a mansion built by creation's Builder for this timid child to live in for ever, and the time is drawing nigh for him to take possession of it. His God doth instruct him, faith is given him, the separating veil rent, the witnessing Spirit granted; he sees that Christ and him are one; both loved with the same love by God the Father, married and united for ever, and soon to meet to part no more. Now his joys ascend and soar; his faith overcomes all his fear, and his soul is swallowed up in God. "Come, Lord Jesus, come quickly," is the constant language of his lips. Here we again see the sovereignty, the providence, and the grace of God.

Hampstead.

JAMES.

(For the Spiritual Magazine.)

THE FAITH ONCE DELIVERED TO THE SAINTS.

"EARNESTLY contend for the faith once delivered to the saints," was the exhortation of Jude, the "servant of Jesus Christ," to those whom he emphatically describes as being "sanctified by God the Father, preserved in Jesus Christ, and called" to be saints. The same

exhortation is addressed with equal force now, and the observance thereof equally binding on those who are made "partakers of like precious faith" with the primitive christians, in the day in which we live, which is indeed and of a truth, a day of rebuke and blasphemy, when men cannot endure sound doctrine. The offence of the cross has not yet ceased, and it is a solemn truth (however the assertion may subject the writer to contempt and ridicule, and the pages of this Miscellany to the sarcastical sneers of those who cry "a confederacy" with the enemies of our Lord, it is nevertheless the truth) that Ichabod is written in legible characters on the walls of many temples once dedicated to the worship of Jehovah, and once honoured with the sacred presence of the shekinah. Yet, blessed be God, he has never left himself without witnesses to assert his high and sovereign prerogative as "King immortal, by whom kings reign and princes decree justice;" consequently, in this inauspicious day, when the authority of Jehovah as "king of nations" is discarded and lightly esteemed, or virtually denied, from both pulpit and press, we have a few names in our Sardis who have not sacrificed primitive truth at the shrine of the idol *liberality*: but who possess the spirit of Elijah, and enforce the almost obsolete doctrines of the cross with apostolic fervency, knowing that the 'signs of the times' are portentous of an impending storm. The judgments of God are already abroad in the earth; when, Oh when! will the inhabitants thereof cease to do evil and learn to do well? Errors and heresies abound and increase on every hand; the infidel and papal antichrist—the socinian and arminian heresies, have their "borders enlarged," and their "hands strengthened" by the professed advocates of the religion of the bible, and the doctrines of the reformation. Therefore, brethren, seeing "truth is falling in our streets," it behoves those who have the welfare of the Lord's spiritual Zion at heart, to manifest their attachment to Zion's King by strenuously opposing the man of sin in all his ramifications and multifarious forms: whether he appears in the cunning and sophisticated socinian, who by his subtilty attempts to infuse his pernicious poison into the very root of the tree of life—the deity of the Son of God, (if this foundation be destroyed what shall the righteous do,) or, whether he appears in the self-determining free-willer, who, ignorant of the righteousness of God, goeth about to establish a righteousness of his own, disdaining to submit to that of another, even that which is the "perfection of beauty," and which is by faith unto all and upon all them that believe. This character of all others is the most dangerous to the interests of Zion, as he comes in a specious form of godliness, while he denies the power, and the source whence all vital godliness proceeds, viz. the sovereign and alone energy of the Lord the Spirit in regeneration, (and in maintaining the work of grace in the souls of the elect, till it is consummated in eternal glory,) as the effect of the Father's electing love and the Son's finished work. "Elect according to the foreknowledge of God, through sanctification of the Spirit, and the sprinkling of the blood of Jesus Christ."

In no way has the pride and enmity of the human heart appeared more conspicuous, than in the determined opposition which it manifests toward the fundamental truth of the gospel of Christ, salvation by grace, to the total exclusion of any thing and every thing in the creature, is a term so degrading to the *dignity* of human nature, that the haughty heart of man recoils at the idea, and wages inglorious war with the Most High, and arraigns infinite wisdom at his puny bar, for *daring* to assert his sovereign prerogative in the bestowment of eternal life to the objects of his love as the free gift of his sovereign will.

"Heaven on such terms! (they cry with proud disdain,) Impossible, incredible, and vain."—COWPER.

But however men may be disposed to cavil at and oppose this glorious truth, it is the truth of God still. It is not the opposition of men, nor the opposition of devils either, that can convert it into a lie. Is it not truly awful to hear with what levity (may it not be called blasphemy?) the sacred and unctuous truths of God are treated, even by men who profess to have received their credentials and their commission from above, to preach the gospel of the Son of God, and to "justify the ways of God to man." Does their commission authorize them to brand Jehovah's decree of election with the opprobrious epithet of 'the devil's law,' and the 'horrible decree?' while his glorious justice is impeached with impunity—his sovereignty derided—his glories eclipsed—the crown removed from his head—the reins of government taken from his hand—the displays of his eternal love sullied, and his immaculate holiness attacked as being the minister and first cause of sin,—Oh my soul! come not thou into *their secret*, for "*the secret of the LORD* is with them that fear him, and he will shew them his covenant:" and a soul thus favoured with a sight of Jehovah's covenant well knows how to prize that covenant, and how to appreciate covenant blessings, and is very sweetly led by God the Holy Ghost to trace "*salvation's streams*" as flowing to the church, to the covenant ordered in *all things* and sure. And it is there he learns the plan of salvation—the free, absolute, and unconditional choice of every elect vessel of mercy from eternity, Christ as the head, and they as the members of one mystical family, predestinated to be conformed to the image of Christ, to be called out of darkness by the Holy Ghost working in due time according to covenant engagement, justified by the imputation of Christ's righteousness, sanctified by the Spirit, and thereby made meet to be partakers of the inheritance of the saints in light, and at length glorified with their exalted head.

It is a truth borne out by the scriptures, and confirmed by positive and experimental facts, that the family of heaven while in a state of nature and alienation from God, are "children of wrath even as others;" and as true it is, that no power short of that which spoke unnumbered worlds into existence, and sustains this ponderous globe upon its axis, can subdue the stubborn heart of a sinner, and create

him anew in Christ Jesus: therefore, unless Jehovah is pleased to exert the "greatness of his power" in arousing sinners from their sleep of death, not a fallen son or daughter of Adam could escape the fire which is unquenchable, and the worm which is deathless. But, blessed, for ever blessed be the name of the Lord our God, for his infinite condescension in making known unto the sons of men "a new and living way," whereby his banished ones shall return unto him. The dear Redeemer shall see of the travail of his soul, and shall be satisfied with the purchase of his blood, his people shall be willing in the day of his power, and when the predestined period arrives to make known unto the "heirs of salvation" the exuberant riches of his grace, the edict is issued from the court of heaven, "almighty grace arrest that man!" when with inconceivable swiftness the arrow of conviction pointed in atoning blood, reaches the conscience of the vessel of mercy, and slays the determined enmity of his obdurate heart, and brings him with childlike contrition to the feet of the despised Nazarene, with an earnest cry of, "Lord, what wouldest thou have me to do?" when the still small voice from the "excellent glory" commands him to "stand still, and see the salvation of the Lord." A poor sinner thus brought to feel his wretchedness and his misery, and to see somewhat of the purity, spirituality, and justice of God's righteous law, and to have the sentence of condemnation in his own conscience, is glad to embrace that "great salvation" which God hath provided for those who know experimentally that "in vain is salvation looked for from the hills, or from the multitude of mountains;" and from that knowledge he is compelled to subscribe to the declaration of the prophet Jonah, that "salvation is of the Lord." If any thing can increase the celestial triumphs of the angelic choirs, who minister before the eternal throne, it is the victorious displays of almighty grace in the conversion of a sinner from the error of his ways: in beholding of which Gabriel sings, and Raphael strikes his harp: while the vast congregated hosts of unfallen spirits sing in melodious strains of seraphic sweetness, "glory to God in the highest, and on earth peace and good will toward men." How different the feelings of the "angels who kept not their first estate," and who suffer the vengeance of eternal fire. What consternation and dismay seize the fiendish breasts of the apostate crew, at beholding the triumphs of Immanuel's cross, and the almighty prowess of Jehovah's arm, in acquiring glory and renown to his great name, in causing devils to witness the power of his Spirit, and the sovereignty of his grace in sinners being converted, and heirs of glory born.

The prophet Jeremiah very blessedly traces up the work of the Spirit, in calling in the election of grace to the knowledge and apprehension of Christ and his finished salvation, to the everlasting and covenant love of God. "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." According to this declaration of the Holy Ghost by the prophet, we find that

effectual calling is a consequence of, and flows from, the everlasting love of God in Christ, which is still more explicitly stated by the apostle Paul, (2 Tim. i. 9.) "Who hath *loved* us and *called* us," &c. Surely it ought not to seem more strange that the Lord should have loved his people from eternity, than that he should love them while in a state of actual sin and open rebellion, despising his authority, trampling under foot his laws, and desiring not the knowledge of his ways. That they are the objects of his love while in this state is evident from the express testimony of scripture, Eph. ii. 4. "But God who is rich in mercy for the *great* love wherewith he loved us, *even while we were dead in sins*, hath quickened us together with Christ." Therefore we may very safely infer, that if the church are the objects of Jehovah's great (or especial) love while in a state of actual sin, there is no assignable reason why they should not have been equally beloved before they were actual sinners, and so from eternity: unless indeed, it be alleged that there is something meritorious in sin and rebellion to influence the mind of God, and excite his love; as absurd as this notion truly is, either it must stand, or the sovereignty of God in the manifestation of his love must be established. It was in the contemplation of this mysterious theme that made the seraphic Paul exclaim, "O! the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out." If it were consistent with the space allotted this paper, it might be shewn that all the blessings of adoption, pardon, justification, sanctification, and glorification, sprang from the everlasting love of God the Father, and conveyed through the atoning sacrifice and finished undertaking of God the Son, and brought down and applied to the mind by God the Holy Ghost, whose covenant office it is to take of the things which are Christ's, and to shew them unto the election of grace; to comfort the church, and glorify Christ as Lord of all in her salvation. This is the golden chain which runs through the word of God, and which has engaged the admiration of the faithful in every age of the church. Many indeed have been the attempts to mar its beauty and destroy its connection, and as many have been the failures; it is fastened to the eternal throne, and remains as firm as the everlasting hills.

Amongst the sacred verities included in the "faith once delivered to the saints," that of the final perseverance of the elect, and their ultimate glorification with Christ, as the end of their election, stands pre-eminently conspicuous; no truth is more clearly revealed in the oracles of God than this, yet no truth is more reprobated. The testimony of the Lord the Spirit in confirmation thereof is set at nought, as is also the uniform testimony of the whole "cloud of witnesses," who were moved by the Holy Ghost to bear witness to this eternal truth, that neither sin, death, nor hell, things present, nor things to come, should ever be able to separate the saints from the love of God; and at the same time to declare, that "without holiness no man shall see the Lord." Holiness of heart, though not the cause of salvation,

is absolutely necessary to glorification. In conclusion, should it be thought that the scheme of salvation herein maintained, is opposed to that revealed in the word of God, the objector would do well to give a plain, and above all, a *scriptural* answer to the following queries. In what sense can a person be interested in *salvation*, and finally *perish*? How are they to be separated from the love of God, which is as unchangeable as his nature? In what sense can they be predestinated unto eternal life and fall short of it? How are they *justified from all things, free from condemnation, delivered from every charge*, their sins and their iniquities to be remembered against them no more for ever, and yet found unjust, in a state of condemnation, charged *with*, and damned *for*, the very sins from which they were *delivered*, and which were charged upon their surety? Who, or what is to find their sins, when Jehovah hath declared that he hath cast them behind his back—and who can find the back of God? and who can find them when he hath further declared, that “when they are searched *for they shall not be found*?” And who is to cancel their names from the book of life, or to erase them from the palms of his hands? Who has power to pluck them from the hand of him, who holds the winds in his fists, and the waters in the hollow of his hands, when he hath said, “they shall *never* perish, but *shall have* everlasting life? And, finally, how are they to “inherit the kingdom prepared for them from before the foundation of the world,” unless we agree with St. Paul, that “Whom he did predestinate, them he also justified; and whom he justified, them he also glorified.”

May 4, 1829.

T. W. H.

(For the Spiritual Magazine.)

ON THE SIMPLICITY AND SUBLIMITY OF THE FAITH OF GOD'S ELECT.

Mr. Editor,

READING a piece in your valuable publication for this month, entitled, “W. N.’s Principles and Actings of Faith considered,” I am induced to offer the few following short observations on the simplicity and sublimity of the faith of God’s elect, if they may find a place with you.

Although much has been said and written on the subject and nature of faith in the soul of man, yet but few things, perhaps, are less understood, and so little comprehended by many, even of the Lord’s own people.

Some, who are really concerned about it, and know its importance and value, overlook it from its simplicity; while others, too little acquainted with its inestimable worth, are not sufficiently attentive to its importance, and forget that all other graces (although simultaneously implanted by the Holy Ghost in regeneration,) and the actual life of godliness itself in the soul, have a sort of dependence on this (if I may so say) radical grace.

To be rightly informed in this great particular is of great moment in the spiritual life ; and consequently a subject highly becoming the child of God to enter into with much attention and interest. To err here, is to stumble, as it were, on the threshold of what pertains to experimental godliness : unless his views be well and scripturally directed, and his faith kept simply stayed on the right object, he can neither live happy, nor promote in the degree he otherwise would do, the glory of God.

Faith in the regenerate is the fruit of the Holy Spirit's breathing into the soul, and begetting in it spiritual and eternal life from Christ, the living head of his mystic body : in consequence of this divine quickening and enlightening, the soul is led to discover his true condition as a poor, miserable, lost and undone sinner, and by the same divine teaching is given to see, from the scriptures of truth, that the Lord Jesus Christ, as an all-sufficient Saviour, is in every respect suited to his case—that Christ, in the riches of his grace in his atonement and righteousness, exactly meets his sinful condition ; and that none else could possibly relieve him under the conviction of his sin and guilt ; but apprehending, by faith, the perfection of the Redeemer's work and salvation, with the love and compassion of the heart of Christ, the soul is lifted up above all its fears, sin, and guilt ; and, in a saving knowledge of and faith in the Lord Jesus, rendered completely blessed and happy.

The word of immutable truth, as contained in the scriptures, is the believer's warrant to come, and his ground of confidence in coming to Christ, to receive at his blessed hands all the benefits of his great salvation : said Christ, " Come unto me all ye that labour and are heavy laden, and I will give you rest." " Look unto me and be ye saved all ye ends of the earth." " If any man thirst, let him come unto me and drink." " He that believeth on me hath everlasting life." " Ho, every one that thirsteth, come ye unto the waters." " Him that cometh unto me I will in no wise cast out : " and, " This is the will of him that sent me, that every one which hath the Son and believeth on him, may have everlasting life." These, and similar warrants of the word, encourage him to come, miserable, vile, and lost as he is in himself, and take the benefit which the gospel so freely holds out to all who feel their need of salvation. Under this plain and simple teaching of the Spirit of God, of the sinner's own lost estate by sin and the fall, and that recovery therefrom can be only by the life and death, the blood and righteousness of the blessed Immanuel : the sinner believing this truth, and God the Father's record of his Son, sets to his seal that God is true. Thus a most blessed closing with Christ takes place ; by whom the soul has access with boldness to the throne of grace, and the enjoyment of all the blessings of covenant love, in manifestative salvation, proceeding in that life of faith which only can produce the fruit of good works, or the fruits of righteousness which are by Jesus Christ to the glory of Father, Son, and Spirit, while it cannot fail to bring the most sub-

stantial happiness into the believer's own bosom, and be consummated in the actual vision of God and the Lamb in glory above.

Regarding this true faith, as remarked at first, nothing can be more *simple*, while nothing more *sublime*. It is *simple*, inasmuch as it is, under the quickening and enlightening influences of the Holy Spirit, a bare giving credit to and receiving the testimony and record, given by God in the scriptures, concerning the Lord Jesus Christ, as suited, in his glorious person and office as a Saviour, to poor sinners; and that this free gift of God's love, of this his Son Jesus in all his benefits, is to every poor needy sinner that feels his want of him.

Not more simple in its nature, was the looking by the Jews with the bodily eye to the brazen serpent in the wilderness, and being healed, than is the believer's looking with the eye of faith, now, to the great antitype, the Lord Jesus, and being saved. No fancied good deeds can encourage, nor should bad ones discourage, in the exercise of this faith: yea, the whole of the believer's experience, under the divine teaching, leads him to see the need of a continual use-making, in a way of believing, of the Lord Jesus, whom he is taught by the glorifier of Jesus to know, from the written word, as possessing in his mediatorial fullness all grace. To him, under views of his filthiness and pollution, does he look for cleansing in his immaculate blood—to his righteousness for justification—to his strength for succour to go forward in his christian course—to his wisdom for counsel and direction—and to his love to render him completely happy.

This simple genuine faith has no previous aim at ascertaining personal interest in Christ before it can trust his word, or draw relief from the Lord Jesus as Jehovah's great ordinance of salvation. It is the excellency of this grace to take God at his word, in the gracious revelation of his Son for the benefit of lost sinners, without making the inquiry, and hesitating upon it, did Christ die for me? Have I evidence of being among his people, and thereby some good ground for my faith in Christ, and going to him to receive of the blessings of his salvation? This genuine faith does not inquire, is my mind brought to such and such views of my sinfulness, or have I this and that degree of sanctification wrought in my mind, that I may with more propriety and confidence be going to God to obtain some assurance of his love and favour? No; but the soul being convinced of his being a sinner, he puts honour on the word of promise in the scriptures, by giving it his entire credence and trust: on it he lives, nor can he find any other foundation suited or sufficient to stay the hope of his soul on; his faith is equally a matter and act of necessity and choice. Christ as the alone hope set before the convinced sinner, in the word, he is driven to as his only refuge; every other has failed him, and he clings to this as his last resource: no enemy however potent or subtle can drive him hence: he says, in the exercise of believing confidence, with Peter, "Lord, to whom shall I go, thou hast the words of eternal life." Nor would he wish to seek another

Saviour, the one graciously provided by God his Father, even Jesus, is he in whom his soul delighteth; he is the object of his choice; he delights in him as one that findeth great spoil; and as his treasure, his very heart's affections and all his powers go out after his adorable Lord Jesus, and he exclaims, "Whom have I in heaven but thee, and there is none upon earth I desire besides thee!"

This happy manifestative union having taken place between Christ and the believer, and some sweet acquaintance and communion succeeded thereon, his spiritual enemies will not fail to level all their opposition against his faith; but blessed be the Captain of our salvation and glorious Advocate, what he said in the days of his flesh to Peter, is available for all his humble and tried followers now, and ever will be, "I have prayed for thee, that thy faith fail not." Receiving therefore divine supplies of succour, the believer is enabled to fight on, wielding successfully the shield of faith. The devil tempts, the world allures, and corruptions would prevail. Do these things drive him from Christ, and weaken his faith in him? No; under the influence and teaching of that same divine Spirit who first gave him to know himself a sinner, in himself lost, and Christ the only Saviour, he is led to understand and daily has fresh proof of it, that he carries about with him a body of sin and death, and that in his flesh dwelleth no good thing. Hence he is convinced more deeply, (while he loathes himself and his sin) of his need of Jesus, not only in his salvation from hell, (which indeed includes all others) but in his daily walk towards his heavenly home, and to feel continually put forth in him the efficacy and virtue of the death of Christ, to bear down the man of sin and the body of it, which he labours under. Here then his faith, instead of declining under such experience, waxes stronger, and (not being under the law, but under grace) he goes out in firmer actings of it, finding anew how exactly suited his blessed Jesus is to him under his various infirmity, weakness, and sinfulness. His rich atonement and sacrifice are renewedly precious to him, feeling afresh the virtue of his healing blood in bringing peace to his conscience—that his justification is complete and unalterable through the righteousness of the God-man Mediator—his priestly office and character suit him exactly; and he is encouraged, by repeated evidences of the compassion of Christ's heart towards him, to bring and spread at his throne all his case of wretchedness and misery in himself, assured from his faithful word, that he having loved him will guide him by his counsel, and love him to the end.

The faith of God's elect is likewise truly *sublime*. Although its seat is in the heart of man, yet is it of heavenly birth, like that wisdom which cometh from above; it has Christ for its author, and the triune Jehovah for its ultimate object. It is that which openly unites the poor sinner called by grace, to God and Christ. "Without faith (says the scripture) it is impossible to please God:" the truth of this is evident, as it is only by this grace that the believer can plead the atonement and righteousness of his great Surety, possess the peace of God, or offer sacrifices acceptable to God through Jesus Christ.

This heavenly principle enables the child of God rightly to estimate things temporal and spiritual; and to form an accurate judgment of the objects of time and sense, and those which are eternal. It is to him "the substance of things hoped for, and the evidence of things not seen," enabling him to "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Indeed this principle demonstrates its own origin, and that it is of no other than divine production, inasmuch as it carries the soul above the transient objects of time, and the paltry unsatisfying pursuits of earthly sordid minds—finding its rest only in its divine Author, a triune covenant God in Christ, with whom he is thereby privileged to walk, even as "Enoch walked with God," and in the assurance of his acceptance in the Beloved. By virtue of his union to Christ, which is manifest by his faith in Him, he can and does call the Lord *his* God; living in the prospect and certainty of being with Him for ever in glory. The highest philosophy or wisdom of this world can never reach the sublimity of this principle, and the happiness it is introductory to and realizes.

Indeed so interwoven is the sublimity with the simplicity of this invaluable gift, that each epithet or both may on every occasion be applied to it. Its Author, as before remarked, is divine, and so is its object; yet no function whatever, in the natural life, is more simple than the exercise of faith in the believer, as the Holy Spirit shines upon the mind, and gives a view of Christ in the word in his suitability to the poor sinner's case. In regeneration, in which the sinner has not the least hand, the new man is formed, possessing every spiritual faculty, of which faith is a very principle one, and stands the soul most in stead, in passing through this wilderness world. By and by he will have no occasion for it, nor can he glorify God by trusting in Him, but in the present life; which consideration should, under the Lord's help, stimulate the child of God to the greater and more vigorous exercise of this grace, to the honour of its divine Author. It is true, it is not a self-acting principle, but Christ being formed in the heart by his Spirit liveth in the believer. This being the case, many an act of pure faith is exercised when the subject of it is little aware thereof; so simple in its nature is this divine principle, that it may, in a spiritual sense, be considered as exactly similar to breathing in a natural one. Were it not that this faith is really in exercise in the soul, as it apprehends and receives into the mind the object of it, when under deep conviction and experience of sin, what could bear up and preserve it from actual despair? There is real and saving faith in that soul, whosoever or whatsoever he may be, who is brought to seek to Jesus for this salvation under the Spirit's teaching of his lost and undone condition out of Christ, whatever may be his thoughts and mean apprehensions of himself: the very going to Christ, with, "Lord save or I perish," is *faith—sterling faith*. And this precious principle is over and over again acted in his seeking to the God of his salvation, even while in his own apprehension he is destitute of it, and without any evidence, he thinks, of interest in Christ; and would part with all that is dear to him for some assurance thereof. Such exer-

cises of faith, in the babe in Christ, are as real and genuine as those in the more advanced in the divine life; but as the Holy Spirit leads on to enlighten and establish the soul, he is pleased to give clearer perception and understanding of the object of faith, and of the nature of faith itself, so that the believer becomes as thoroughly persuaded and assured of the truth and reality of the functions and actings of its faith on Christ, as he is of his daily exercises in his common concerns in life; nor can he less believe the one than the other: as easy would it be to persuade a man who eats and drinks, walks and sleeps, that he does none of these things, as to persuade the believer who is established in the truth as it is in Jesus, and is drawing his supplies from Christ by continual application to him; that he does not believe on the Son of God. The Holy Spirit having witnessed to his spirit, "he knows," with the apostle, "in whom he has believed;" and his faith being seated in his judgment, will, and affections, the reality and exercises of it are clearly manifest to his spiritual perception and senses.

The believer in the Lord Jesus Christ thus blessedly taught regarding his salvation, is by the same divine Teacher led into the Father's love, and made acquainted with the secret of the Lord and the immutability of his covenant; and being given clearly to see that the objects of its blessings are no other than himself—guilty hell-deserving sinners, in their own apprehension fit only for eternal misery, he is enabled while continued in the present militant state, daily to *live the life of faith*, becoming blessedly confirmed in it; nor can he doubt the love of God to his soul. His faith, his love, and other graces often are but little active—this is his grief, yet he stands fast, *looking unto Jesus*, and off himself, knowing that it is only by faith, and continual application to Him who has promised to be as the dew unto his Israel, that his soul can revive and flourish. Neither does his deadness discourage him; (although lamenting his too little affection to his best Beloved) but he makes even this too, a matter for renewed exercise of faith on Him who is his people's great and ever-living and life-giving Head of all divine influence.

Thus enabled to believe in, make use of, and walk with the Lord Jesus, the soul is assisted to aspire after Him, in holy affection and delight: to hold sweet communion with Him, and with God his heavenly Father in Him, under the anointings of the Holy Spirit: entertaining high and honourable thoughts of his most precious Lord—earnestly longing to promote his praise. He would fain think and speak of his adored Person and work in some higher strains than his mind is capable of in this imperfect and contracted state; and falls down and worships Him in his inmost soul, with silent but affectionate and hearty praise, till he shall be endued with nobler powers for so blissful an employ; which, that he shall certainly possess and exercise, to the exalting the fame and renown of the worthy Lamb above, he cannot have a greater evidence of than that hearty good will he feels to commence it here below.

London, Nov. 9, 1829.

W. H.

(For the *Spiritual Magazine*.)

THE FALL OF MAN BY ADAM, AND HIS RECOVERY BY CHRIST.

WHEN God had completed the work of creation, the whole received his approval and blessing. The first man was divided into two persons, male and female. Both soul and body are necessary to form man. Both the soul and body of Eve were taken from Adam: which wise arrangement was adopted for the procreation of children, and the population of the globe: and which state of things, it appears to me, was to continue until the period when our resurrection shall take place. These first human pair were the parents of souls and bodies; and as Adam was the father, so was Eve the mother of all living. To Adam was committed the dominion of the world. He would have been God's high priest for all his posterity to the end of time—the oracle of God—the great channel of access to God for all his seed until the end of that dispensation: he would have been the king of the world, and have reigned as monarch of the globe over all his children had he been obedient. He was constituted their representative. In him they would all have stood righteous before God, as long as he continued righteous; that is, as it regards the constitution he was placed under. Personal offence, then, would no doubt have received its reward: but personal offences excepted, Adam's standing would have been the justification and righteousness of his posterity when the constitution should have closed, and its accounts have been settled at the sitting of judgment.

Such was the original aspect this world and its constitution exhibited; and as Adam's obedience would (personal offences excepted) have constituted all his posterity righteous, so by his disobedience they were all made sinners. Thus was Adam the representative of all the human family—being constituted the real parent of all. As Levi was in the loins of Abraham, so were we all in the loins of Adam, souls and bodies. Therein does the equity of such representation consist. But, alas! excited by the devil, and prompted by the flesh, our parents fell; our king, our priest, our representative fell; and we in him; and so the curse hath passed on all men, for that in him all have sinned. This curse seems to include a loss of innocence, and the presence of guilt; the confinement of some spiritual organs, which man possessed; whereby, I think it probable that he could, to a certain extent, ascertain the persons and operations of spirits; and that these spiritual faculties then became closed. An evil or depraved nature was certainly included in the curse: for having once departed from rectitude, we are totally unable to regain it: and the dissolution of the constitution of man is also included in this curse. "In the day that thou eatest thereof, *thou shalt surely die*;" that is, shalt be mortal: and the two natures of flesh and spirit of which thou art constituted, shall be doomed to separation. This sentence probably would have been immediately

executed, but for this obvious reason : our first parents were made the repositories of the existence of countless millions, who, had the sentence been then executed, would never have seen the light, unless by a miracle, and this temporary reprieve the Holy Ghost makes the opportunity of the regeneration of saints. It was therefore necessary that a temporary reprieve should be granted, sufficient for the procreation and education of children, until the whole number of beings included in this constitution should be produced.

Such was the posture of affairs upon the fall of man ; and as a judgment day was originally appointed at the end of the world, for the trial of personal conduct, not a man or woman could have escaped perdition : for, as the fall not only produced natural death, but also a sinful infection running through our nature ; so it has always been accompanied in every competent agent with actual sin : the wages of which is, certainly, everlasting misery. What might be the just demerit of an infected nature, as it exists in the infants, who may die before actual sin, I cannot determine ; but the mass of ruin, both of infants and adults, which this world presents, is hideous. Myriads upon myriads of adults ruined and lost for ever, without alternative or hope, however feeble. But from such a state of things arose the most wonderful display of Jehovah's glory ever contemplated by finite intellect. Satan had dispossessed Adam of his territory, (being the god of this world,) and of his kingdom, and of his representation ; for when the sons of God presented themselves before him, Satan was present. He also became the executioner of man ; having the power of death ; being prince of the power of the air ; and apparently intending to effectuate a union of his own immediate kingdom, and the empire of mortals. Had he not been laid under powerful restraint, he was possessed of resources, perhaps, adequate to this horrid purpose. The magicians of Egypt ; the witches of Israel ; his treatment to Job ; his seduction of Ahab ; his contentions with Michael about the body of Moses ; his war in heaven, or the air ; his resistance to Joshua the high priest ; demoniacal possessions ; his binding the sons and daughters of Abraham ; his effecting the destruction of the flesh ; strong delusions, which are after the workings of Satan, are proofs of his resources ; and that he considered the earth his own, "*All this will I give thee,*" said he to Christ : its inhabitants he thought his lawful prey. Although the whole mass of humanity was thus corrupted and ruined, and its constitution broken up and surrendered into the hands of Satan, yet Jehovah had determined the rescue of a portion of the ruins from his grasp, the recovery of some of his apostate children unto adoption into his family. The plan originated in his own infinite mind. The materials were foreknown, elected, and predestinated to obtain eternal glory by our Lord Jesus Christ. In accordance with this plan, a dispensation was given to our fallen parents, pointing to the grand author of eternal redemption ; while they were turned out of paradise, which was guarded by cherubims, to protect the tree of life. It then

became necessary, that as the whole world was lying in the arms of the wicked one, that the elected materials for the church of God should be efficiently protected; and accordingly, angels were stationed on earth, to contend with the devil, and protect the saints. Jude 9. Daniel xii. Another dispensation of grace was that of the law, as given by Moses, which unfolded to man the nature of that law under which man was originally placed, pointed out the extent of his depravity and transgression, while the ceremonial department pointed to the Lord Jesus: and in this man was for a time shut up until the faith, which should afterward be revealed. At length came the gospel of the Son of God; which, being placed before the intellect of man, is, by the Holy Ghost, made subservient to the renewal of the soul in knowledge, after the image of God, and his Son Jesus Christ.

Concerning the person of Christ, I observe, that our first head having failed, another head was provided, not for the whole world, but for a select part; and that, as the representative of the elect, or the church, he was placed under a law requiring obedience, not only personally, but also officially for his church, as Adam had been before. This obedience was consummated only in his resignation to his appointed death at the appointed time. And whereas man was originally subjected to temptation, so was Christ; being driven or led by the Spirit into the wilderness, for the purpose of being tempted by the devil: therefore the resistance of temptation was a part of his active righteousness, and it also subserved another purpose, qualifying him to sympathize with his tempted brethren. The work of Christ on earth was just as the second Adam, to work out a righteousness for his people, and then to pay their debts, as offenders under the first Adam. In his submission to death, we can but notice the vast power of Satan: to him belonged the power of death, and he exerted it on the person of Jesus; and at the appointed hour, and in the appointed way, he expelled both the Deity and the human soul of Christ from the body. It was at that awful moment that Jesus grappled with, and in death, deposed him that had the power of death, that is, the devil: then it was that he spoiled principalities and powers, and made a shew of them openly, triumphing over them in it; and to prove it, was declared to be the Son of God with power by his resurrection from the dead; and having finished his official probation, he ascended to God, even the Father. Jesus went up with a shout; the Lord with the sound of a trumpet. Then the herald of the Prince of life demanded entrance at the portals of the skies for the King of saints, saying, "Lift up your heads, O ye gates! and be ye lift up, ye everlasting doors! and the King of Glory shall come in!"

Thus the original constitution of man being ruined in the first Adam, was gloriously repaired in the second; who was constituted and made for the purpose of being the head of his church, as Adam would have been (if sinless) head of the world. The birthright of Adam, as the beginning of the creation of God, was transferred to

Christ. That birthright consisted in representation, lordship, and dominion ; so Christ represents his people, and reigns the king of the church, and the head of his body. Also, he is the head in the priesthood ; thus Christ is a priest for ever : also, in native riches or inheritance, which Christ abundantly inherits ; “for it hath pleased the Father that in him should all fulness dwell.” Thus, Christ is called “the first born,” not in order of birth ; for he had no mother but the Virgin ; but as having the birthright of Adam. Thus he is called, “the first begotten,” &c. The birthright might be sold, forfeited, or transferred : thus Esau sold his birthright for a mess of pottage. Reuben forfeited his, which Jacob divided between three other sons ; to Joseph the double portion, to Judah the throne, and to Levi the priesthood. In the case of Joseph’s sons, it was transferred from the elder to the younger. Thus Adam forfeited his birthright, which was given to the Lord Jesus Christ. At Christ’s ascension, the angels were no longer God’s vicegerents on earth, but ministering spirits sent forth by Christ to the heirs of salvation ; so saints do not now depart for Abraham’s bosom, but to be with Christ, which is far better.

SPENCER BENHAM.

ORDINATION OF MR. JOHN HOBBS.

On Monday, November 16th, Mr. JOHN HOBBS was ordained to the pastoral office, over the newly-formed independent church, assembling at Haberdasher’s Hall Chapel, Staining Lane, Wood Street, Cheapside.

Mr. LUCKIN read the 12th chapter of Romans, prayed, and delivered a discourse on the nature of a gospel church, from 1 Cor. xiv. 33. Mr. IRONS asked the usual questions, which were satisfactorily and fully answered by Mr. HOBBS ; whose account of his own personal experience was peculiarly interesting, and evinced very fully that God does not always require instruments to bring home his own elect, as Mr. H. was brought to a knowledge of the truth by the illuminating influences of the Holy Spirit on his own word. Mr. COMB (Baptist) offered the ordination prayer. Mr. IRONS gave the charge to the minister from Col. iv. 12, “a servant of Christ.” The interesting service was concluded in the evening by a sermon to the church and congregation by Mr. IRONS, from Acts ii. 42.

The congregation was numerous and attentive. We were surprised that no member of the church was called on to state the circumstances which had led to the call of Mr. HOBBS over that church.

ORIGINAL ESSAYS.

LIV.

THE SINLESS HUMANITY OF THE SON OF GOD.

THE mystery of godliness is truly great, and it is beyond the power of any created intellect fully to conceive of it : yet the knowledge of this 'strange design to save rebellious worms,' may be derived from the scriptures of truth, so far as it is necessary for it to be known for the glory of God and the good of the church. In the present day, the subject mentioned at the head of this paper, is agitating the minds of many men of acknowledged repute in the church of the living God. We are accustomed to attach very great importance to "every word of God," and we cannot perceive a vestige of evidence in the volume of revelation which will encourage to embrace the notion, 'that Jesus Christ took his body out of the fallen state of man.' Our reasons for rejecting such an idea are numerous, but we intend with humility, modesty, and firmness, to state some of them in this essay. We have not to inquire into the divinity of his person, that is most cheerfully acknowledged by us to be the foundation of the christian dispensation ; nor is it expressly necessary for us to tarry to prove that he has a body, yet we do think it incumbent that we should know what was the quality of the body which he took.

Before we proceed any further, we will at once declare our opinion, that the complex person of our Saviour is the result of divine election and infinite power. That God should fix upon that individual nature to stand in union with the eternal Person of the word, we conceive to be an expression of his grace and love to his adopted family ; and that "in the fulness of time God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." We consider, to put the question at rest for ever, the body then, which our Saviour took, was ordained for him, and in it he appeared in our world as the Surety of the church, but not corrupted as taken out of the lapsed mass of the creatures.

When the angel appeared to the virgin, and announced the will of God, he said, "that HOLY THING which shall be born of thee shall be called the Son of God." The body of our Lord was not derived by natural generation, for if he had obtained it in that way, it is certain that the generator would by that act have conveyed to the body begotten by him the sin of his state. The Holy Ghost, in a way mysterious to us, took a portion of the blood of the virgin mother, and formed the fœtus in her womb, which miraculous manner of procreation should end all human agency in the formation of the body

of Jesus. As it had been the object chosen to union with the Son of God, the power then employed was used in a wise and just way, to give subsistence to what became necessary, as the result of the divine will for the redemption of Zion. The blood of our Lord's person was precious in the moment of his taking it in the womb of his mother, for had it not been pure at that time, it would not afterwards by any physical act done by him, attained such a quality. Where moral uncleanness exists, the person polluted by it can never alter the state of his being. Whatever may be said in favour of the human powers, or of the dignity of human nature, we never can suppose, without admitting an absurdity, that any being which is wholly corrupt can renovate itself. Such a notion carries with it its own refutation, and includes within it irreconcilable suppositions which we cannot possibly admit. For if any given being that is wholly polluted, can be presumed to renovate itself, renovation must begin in some polluted part, because that which is wholly corrupted in a natural sense, or polluted in one that is moral, can include nothing but corruption and pollution in its nature; and to suppose that a nature which is wholly corrupted or polluted can produce a renovation in itself, is to suppose that corruption can beget incorruption, and that pollution can beget purity. We must suppose it to act in opposition to itself, and to produce an effect which cannot be included within its nature, which is a palpable contradiction. For as no cause can produce an effect which is the reverse of itself, and which it has not the power of producing, so nothing can result from any given principle which is not virtually included in its nature.

If the human body of our Lord had been taken out of the corrupt mass, without doubt it must have been, by the common law which governs all human creatures, originally and seminally in Adam as the root of man. But Adam was not the root of Christ's humanity; he was never in him, nor was he a head to him. When God gave the first gracious promise to man, that he would destroy the power and policy of Satan, it was after the fall of man, and the promised Saviour was predicted to be the seed of the woman. Jehovah understood perfectly every thing comprehended in the plan of his wisdom, and as the incarnation of Christ was in order to destroy the works of the devil, we are to keep in mind holiness and justice more essentially requisite for that person to possess who shall undertake to perform a work of such magnitude. For it was not power in the abstract which redeemed the church, but the native perfection of the Son of God was employed in an equitable manner, and according to the will of his Father, to redeem her from all iniquity. We admit that the whole world is corrupt before God, and that no man would require a Saviour if he were not a sinner; yet we honestly confess that we should despair of seeing the face of God with acceptance, if our Lord had been "of the sinful substance of mankind." The law of God would have pronounced him accursed had it found any thing in him contrary to its just requirement. Our Saviour was a holy inno-

cent man. Innocency was a necessary qualification in the Redeemer; for no offender is able to satisfy for his own offences, much less can he satisfy for the sins of others. Christ is *an high priest that became us*, as he is *holy, harmless, and undefiled*. The first Adam was not an head to him, and therefore, though he was to be man, and the son of man, yet he was not to be conceived in a natural way as all those are to whom Adam was a representative: if he had so been, he would not have escaped that pollution which attends all his natural descendants. His being *separate from sinners in his conception*, is the true reason of the holiness of his nature.

Supposing that the human nature of our Lord had been 'sinful,' there would have been two opposites in his Divine Person, such as can never meet at the same time in any being in existence, viz. the essential holiness and rectitude of his eternal Deity, and the impurity and unrighteousness of his sinful humanity. But the scriptures speak very differently upon this subject. When Jesus, in the days of his flesh, was about to work a miracle, the devil, in the poor demoniac, said to him, "I know thee who thou art, the Holy One of God." Moreover, as God by necessity of nature is infinitely removed from all iniquity, when according to the counsel of his will the Word became incarnate to redeem the church, it was essentially requisite that he should be personally exempt from all sin; for, as we have said above, if he had been corrupted by it he could neither make atonement to justice for his own offences, nor for those of others, because sin would have rendered him obnoxious to the curse of the law. We also conceive that the person appointed by God to redeem the fallen church from iniquity, must not only inherit a supernatural fitness for that work, but that he must be for himself personally above the commanding authority of the law, in order that by his services he may magnify it, and by his sufferings endure the penalty which we as sinners had incurred by transgression against God. To say that the temptations which our Lord endured in the days of his flesh are proof that 'he was liable to sin,' is any thing else but fair argument. For when he entered this world, he came into it as a public person, and all his toils, sufferings, griefs, and temptations, were endured by him in subjection to the will of his Father, whose holy government he came to maintain and glorify, in order that he might legally procure for his brethren salvation from guilt and perdition. We have been accustomed to think, that all these things came upon him not because he was a sinner, but he was subject to them as an innocent man, according to the covenant which he had made with his Father before the foundation of the world. Want, sorrow, and grief were never known in Eden while Adam remained innocent. When, therefore, we see our Redeemer enduring of these things, we remember that they are the fruit of sin committed; but we rejoice to say, the accursed thing never infected his Divine Person.

The more attentively we look into this question, the more decidedly are we under obligation to dissent from the opinion of its advocates.

"Sin is the transgression of the law." That establishment of equity requires "truth in the inward parts," and it can never relinquish its claims, nor cease to be a standard of immutable righteousness. Since, therefore, Jesus Christ "came to seek and to save that which was lost," we are again reminded that he was duly qualified to accomplish the work which he had engaged to do. Now qualification in the abstract is not all that was necessary, as we conceive; for the Father's right as a Legislator must be regarded by us with reverence; and he therefore called Christ to perform the work of redemption, and he has designated him "his righteous servant." The judgment of God is according to truth. Are we, therefore, to indulge our licentious imaginations, and to please our vicious fancies, by contradicting of God? He will not now pronounce any of his sinful creatures just, but those who are honoured by him to wear the robe of righteousness wrought for them, under the commanding authority of the law, by the great Emanuel; and we ask how it was possible for him to work that robe, if he had not had in his own Person suitable dispositions to the claims of unalterable justice, and a commandment given to him by his Father thus to make the law honourable. To suppose there was in the person of Christ any sinful qualities, is at once to conclude that God had formed an erroneous judgment of the state of his Son, and if an error can take place in his mind in one instance, it follows that it may, *ad infinitum*.

Jehovah had determined to accomplish an important end through the incarnation of his Son, and as he can do every thing but deny himself, or act contrarily to the purity and perfection of his nature, whatever adversary may oppose his design, it is certain that he will duly execute his purpose. It had been predicted long before the advent of Christ, "that he should make an end of sin;" and since he has returned to heaven the Spirit inspired the beloved John to write, "ye know that he was manifested to take away our sins, and *in him is no sin*." It has been asked, 'how is the enmity of fallen man to be taken away?' and the same person informs us, 'that a fallen creature can be reconciled to God, for it hath been done, it was done in the person of Christ.' To this we reply, no; for Christ did not take our substance in its fallen state, but he took it in an unfallen state, and connected a real human nature in his Divine Person to the eternal Godhead, and in his complex person he has reconciled us to God. "For if when we were enemies we were reconciled to God, by the death of his Son, much more, being reconciled, we shall be saved by his life." To us this appears a very novel doctrine, viz. 'Christ being reconciled to God.' In the whole course of our reading we do not remember to have met with any thing like it, and we do not approve it now we have met with it. We have often rejoiced in the death of Christ, as the Reconciler of the church and God; and we rejoice that we are like-minded with the apostle Paul, "And you that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh, through

death, to present you holy and unblameable, and unreprouable in his sight." Thanks we give to God from the bottom of our heart that we have such a Saviour as Jesus Christ, and that we have in him perfect and everlasting deliverance from the condemnation of the broken law. He who was born not of father and mother, but of a virgin, was not under guilt and condemnation. For he only received from his mother what was prepared by God; that thence the Son of God might take to himself the materials for building a temple. For though what belongs to the sinner is, on account of the sinner to whom it belongs, under the same condemnation with the sinner himself, yet that which is so contained in the substance of the sinner as that it cannot be a part of his substance, but prepared by God for an extraordinary generation, is not under condemnation solely because the Redeemer and the redeemed partake of flesh in common. And therefore it is rightly said to be *sanctified*, that is, *preserved from the common condemnation of the sons of Adam*. For the word *sanctified* cannot in that case signify *purified*, or delivered from impurity, as it signifies when applied to the sons of Adam.'

When we read in the scriptures of Christ taking "the likeness of sinful flesh," we consider that it never refers to the evil quality of 'our fallen substance,' but that he has taken our entire nature into union with his divine person, for he was to be one with his brethren in this sense, and they are in consequence of it, "bone of his bone, and flesh of his flesh." This was necessary according to the appointment of the Father; "forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their life-time subject to bondage."

We will conclude this essay in the language of the truly learned Witsius: 'These are the tremendous mysteries of our religion, "which were kept secret since the world began, but are now made manifest and by the scriptures of the prophets, according to the commandment of the everlasting God made known to all nations for the obedience of faith." From hence the divinity of the christian religion appears with evidences. What penetration of men or angels was capable of devising things so mysterious, so sublime, and so far surpassing the capacity of all created beings! How adorable do the wisdom and justice, the holiness, the truth, the goodness, and the philanthropy of God display themselves, in contriving, giving, and perfecting the means of our salvation! How calmly does conscience, overwhelmed with the burden of its sins, acquiesce in such a surety, and in such a suretyship, when having at length been apprised of a method of reconciliation, both worthy of God and safe for man! Who on contemplating these things in the light of the Spirit, would not break out into the praises of the most holy, the most righteous, the most true, the most gracious, and the most high God! O the depth of the wisdom and knowledge of God!'

REVIEW.

Zion's Pilgrim: to which is now first added, Zion's Pilgrim past Seventy, written a short time before his Death. By Robert Hawker, D. D. late Vicar of Charles, Plymouth. Palmer.

The first part of this volume has received the unqualified approbation of the religious public, and has passed through numerous editions. To the volume before us is now first added, the continuation of the work, or 'Zion's Pilgrim past Seventy;' which renders it peculiarly interesting, and will be read with pleasure and profit by the real lovers of gospel truth, as it most strikingly exhibits the Pilgrim to Zion in the meridian of his days, and depicts the experience of the aged christian in a most attractive stile. The closing paragraph was written by the venerable author a very short time before his death. We cannot forbear adding one extract from the 'Zion's Pilgrim past Seventy,' as a specimen of the whole.

"But it is not of myself I propose at this time to speak. It is one of his chosen ones, whom I have known many a year in the way to Zion, whose exercises have been very singular and trying; but whose help from the Lord hath been like the blessing of Asher, whose "foot the Lord dipped in oil; whose shoes were iron and brass; and as his days, so was his strength." Deut. xxxiii. 25. The Lord hath taken him home, and he is no longer the subject of indwelling corruption, neither within the reach of the fiery darts of the wicked! I shall bring the reader into a better acquaintance with his history, by giving here and there the fragments of his life, than by the general method adopted by biographers, in stating *where* and *when* he was born; with whom connected, and by whom brought up. Indeed, these are circumstances I myself know not. I shall begin his history at the fag end of it, and from hence leave the reader to form his opinion of the man. In a letter I received from him but a short space before his death, he thus wrote:—

"I have now begun the *fifteenth* year of my confinement; and have also entered the grand climacterie. I begin to feel much more of bodily weakness, and hope that the time is not far distant, when mortality shall be swallowed up of life. I know whom I have believed; and I find Jesus increasingly precious to my soul, after *seven and thirty years'* acquaintance with him, in which I have been indulged at seasons with such views of him, and such delightful intercourse and holy supping with him, that I am led to anticipate the joys of the upper and better world. I have tasted Eschol grapes; and often say with the church, "Thy loves are better than wine." Therefore I have fully proved the truth of his word, that "though the outward man decayeth, the inward man is renewed day by day!" "Behold, God is my salvation, I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation."

"Perhaps I cannot give the reader a more lively idea of his converse with the holy scriptures than from his own statement on the subject in the letter of which the former is a part. 'The parts of scripture,' saith he, 'that I have lately read and studied, are the Pentateuch and the Canticles. Here I have seen Jesus. Mine eyes have seen the King, the Lord of Hosts. I was very forcibly struck with the latter part of the sixth chapter of the book of Numbers, and thought on you. How earnestly should we contend for the faith of the Eternal Three, in the undivided essence, "once delivered to the saints!" Every word is of vast importance here. "And the Lord spake unto Moses, saying, speak unto Aaron and his sons, saying, on this wise ye shall bless the children of Israel, saying unto them: The Lord bless

thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them." Here are three distinct personalities, and each called upon to act according to their economical engagements; and I think that whosoever is taught of God will discover, not only the distinction of person, but the distinct act of each, as stated in other parts of scripture. "And they shall put my NAME upon the children of Israel, and I will bless them." "Glory to God in the highest." This requires no comment. The Lord Jehovah three times repeated, and *my name*: I have also ventured to give credit to those of our translators who divided the scriptures into chapters and verses; and have thought that they meant to convey their idea of a Trinity here, by giving the blessing in three distinct verses; when, as there is only a colon at the end of the first two, the whole might otherwise have been with equal propriety contained in one.

"You encourage me, my dearest friend, to be very free with you; otherwise I am sure I should never write thus; and I know that it is in the simplicity of my heart; and the Lord knows it. Now as to the reading of the Song of Songs, it hath been a most delightful scripture to me for many years: indeed I have read it over so often, that, without design at first, I have committed it all to memory, with very little exception, and I believe that I understand the greater part. That sacred key, called prayer, opens many a lock. "My beloved spake, and said unto me, Rise up, my fair one, my love, and come away; for lo! the winter is past, the rain is over and gone; the flowers appear in the earth, and the time of the singing of birds is come; and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines with the tender grapes give a good smell: rise up, my fair one, my love, and come away." One day I had a most solemn view of that great transaction which caused God, manifest in our flesh, to say, "Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves." On reading this part of the Song that day, I saw him emerge from this tremendous state; his resurrection, the joyful singing of birds; and the voice of the turtle, the Holy Ghost, heard by the church."

"I presume the reader by this time takes so much interest in this narrative (and if he be a spiritual reader it is impossible but that he should) as to long to know the name of my late correspondent, and numberless other things connected with his history. But on these points he cannot be indulged. The whole information he can at present receive, (indeed, concerning the early part of his life I myself possess no more) is simply this: he had a very liberal education, and was trained to the science of medicine. He settled in one of the principal towns in Cornwall; and after graduating, and receiving his diploma, he practised with great success in his profession. His views, at this time, of divine things, were largely tinctured with infidelity. His call of God, according to his own statement, in his letter to me of knowing the Lord *seven and thirty years*, when entering his grand climacteric, it should seem to have been about his twenty-sixth year. The manner of it was awfully alarming, as he used to relate. Passing over a down at night, when visiting a patient, a tremendous storm of thunder and lightning overtook him. Like Paul, it unhorsed him, and brought him to his knees. And from that *datum* a change of system followed. His favorite Horace gave way to the bible, the society of the gay for the congregation of the faithful. And although the prosecution of his profession still was followed by him, (for necessity constrained him to the duty), yet to all that beheld him he was an altered man. To his christian friends, he was very communicative on the grace of God; but a man of reserve on the subject, among such as could not appreciate divine truths.

"It hath been my happiness to have known him for more than thirty years; and that not in the general way of friendship, but in spiritual intercourse, and on the best things which marked all our correspondence. Distant from each other, his profession confining him to one town, and mine

for the most part to another, we seldom saw each other's face in the flesh. Nevertheless, the Lord in his providence, so ordered, that some seven years since, I was led to the town of my friend's habitation. In the morning of the Lord's day, (for I remained there two or three days) I was allowed to preach in the parish church. But my friend could not attend. However, in the afternoon, no service being in the church, I availed myself of it, and sat down with my dear friend at his house, at the ordinance of the holy supper. And the king being at his table like the spouse, "the spikenard of his grace sent forth the smell thereof." We parted—and I saw him no more. Our correspondence continued by letter until within a short time of his death.

"Having given the reader some few outlines of his history, it will gratify him if I add some few more.

"The Lord, who called him by his grace, had a school of discipline to bring him into, for which in himself he was totally unprepared. He related in his letter to me of *fifteen years'* confinement; but long before the Lord thus shut him up, the Lord humbled him in many providences. As long as he was able to visit patients, (as he stood high in esteem for medical knowledge) he contrived to live by his fees. But when he could no longer attend to *acute* diseases, his practice became limited to a few *chronic* complaints; and such as personally or by letter could consult him. A state of poverty opened before him; and some few friends who loved the man, and lamented that abilities so splendid should have to combat with difficulty, privately contributed to his support. Added to these, it was proposed to him to take a few pupils in the classics, for which he was highly competent. And although his nervous affections very greatly suffered by the employment, yet most cheerfully did he enter upon the service. It would have been an humbling sight to some of our great scholars and physicians to have seen one, inferior to few, if any of them, in the close of life at the drudgery of teaching the first rudiments of grammar. But I prosecute his history on this point no farther.

"From my very particular acquaintance and correspondence with him, I was made privy to all his embarrassments. A little space before his death, among other sentiments, he sent me the following: 'You will expect, my dearest friend, now, after the expiration of another year, that I should say somewhat of my *temporal* concerns. Here I feel a reluctance to trust myself. The sum total is this—I am still with my head above water; and conclude that by next month I shall be just where I was last July—out of debt, and a balance of a little in hand: which appears to me little short of a miracle, that the "barrel of meal wasteth not, and the cruse of oil doth not fail." And you would think so too, could I tell you all. Appearances were never so much against me as now. My school is reduced to one half, from eight pupils to four; nor have I had a new scholar for twelve months past. The total failure of the pilchards for three years hath made my cellar useless; so that the few pounds which heretofore aided me are over. My last year's receipts only £24 and a few shillings; and the present year looks more gloomy: I have only had one guinea for a fee for the year to the 5th of April. Now it is of the Lord's goodness alone that he enables me to hold on, and still to be silent before him, lest I should dishonour him; looking only to him who maketh the barren woman to keep house. I often think of Agrippa's words: "This man might have been set at liberty if he had not appealed unto Cæsar." But it is on the Lord's credit I keep the door open. And if a fear at any time ariseth, that I shall by any inability to pay what is due, thereby gratify the Lord's enemies; I say to the Lord with Joshua, "And what wilt thou do unto thy great name?" I am still in the house where you last saw me.'

"The last letter I received from him was a short time before I heard of his death. The writing was scarcely legible, in which, in about eight or ten lines, he contrived to say, 'It is many weeks since I attempted to write. I have been ill ever since I received your letter. I am now very ill. My head is so bad that my senses are nearly gone. My voice is so affected that it is

painful for me to speak. I cannot read, nor think, and am nearly quite deaf. All hope is lost as to present things. My hope is firm in Christ; I am at a single anchor waiting his call. I believe this is my last letter, not expecting ever to write again. Farewell! dearest friend. Your's in the Lord."

"How many, and how blessed are the instructions arising from this man's history! The Lord puts a stop to all his worldly prospects to bring him to himself. And in this process it is not enough to strip him of all the world holds dear; but sickness and penury must be added to the catalogue of evils. High nervous affections shall confine him to his house; his fees shall diminish, his school dwindle; even the pilchard fishery failing shall stop his two or three pounds rent. Yet through all, and in all, he is enabled to stay upon the Rock of Ages. But who can fail to admire the Lord's mercifully timing his departure! When all human means ceased, divine faithfulness became conspicuous. When the brook Cherith dried, the Lord took him home to himself, an everlasting fountain!

"For myself, while I rejoice in his felicity, I feel the chasm his absence hath made in the little circle the Lord hath left me here below. There were but a few lights left of those with whom I spent my youthful days, and, by his removal, one more is put out. So that I am constrained sometimes to say, "Help, Lord! for the godly man faileth; the faithful are minished from among the children of men." The church below is left as a cottage in a vineyard; as a lodge in a garden of cucumbers! It is our departure hence, to join the church above, which joins us to the great majority. Thither my friend is gone; and all tears are for ever wiped from his eyes. The Lord be praised in his salvation. Thither also shall I shortly follow, to see Jesus as he is, and dwell with him for ever. Hallelujah!"

The Doctrine of the Millennium, a Discourse delivered before the Monthly Association of Congregational Ministers and Churches.
By John Morison. Holdsworth and Ball.

Strictures on the Rev. J. Morison's Discourse on the Doctrine of the Millennium. By William Vint. R. Baynes.

We live at a time when the latter day glory, and investigation of scripture prophecy, have formed a prominent attraction to the christian world, and called forth many theories from those who have evinced no little boldness in their fanciful interpretations of God's word; but when this has been hinted, the reply has been, 'if these students of the modern school are not right, why are they not met by an elucidation of those future expectations which it is most generally allowed the church have to expect?' It was therefore a great pleasure to us, when the ministers of the congregational denomination announced their intention to discuss these interesting subjects in their monthly discourses, the first of which was delivered by Dr. J. P. Smith, and was noticed in our March Number; and we proposed to review the others at the close of the year: but as the Sermon now before us has met with an opponent, we determined to notice the Discourse and the Strictures together.

Mr. Morison's Discourse is founded on Rev. xx. first ten verses. After a short introduction to the subject, the preacher lays down three general heads, in which he proposes, in the first place, to advert to the general nature and reasonableness of a Millennium—Secondly, to examine the principal theories which have been entertained in reference to it—and thirdly, to unfold as far as he is able, the mind of the Spirit upon this most sublime and interesting theme. On the first head

Mr. M. adverts to the nature of that millennial reign which the church is called on to expect, and that nothing has transpired in the past history of christianity which ought to damp the animating prospect. In referring to the apparent difficulties he thus remarks :—

“The difficulties involved in this great struggle are provided against in the very rudimental principles of the christian faith. Without a distinct and heartfelt recognition of the accompanying energy of Omnipotence it is as vain to talk of the conversion of an individual as of a world; but when once it is cordially admitted that the Lord is on our side; that his grace and faithfulness are alike pledged for our triumph; that nothing is too hard for the Almighty; that he can multiply indefinitely the instruments of success; that heaven, earth, and hell are under his controul,—when once we can bring ourselves thus far, we may then dilate our minds to the glorious conception of a world shining forth in the beauty of holiness, and may say to all the mountains of difficulty, “be ye removed, and be ye cast into the midst of the sea.”

“I must confess, my brethren, that whether I contemplate the character of God, or reflect on the condition of man, or survey the spirit, history, and matchless resources of the christian faith, I feel myself compelled to entertain the expectation of an era when the reign of iniquity shall be subverted; when “the people shall be all righteous; when the Spirit of darkness shall be confined to his wretched abode; and when heaven and earth shall unite in the victorious anthem, “Hallelujah! hallelujah! for the Lord God Omnipotent reigneth”

On the second head he refers to three of the leading advocates for literal interpretation—the Rev. Messrs. Vaughan, Noel, and Irving; and then propounds (page 23) the three following questions :—

“Shall the coming of Christ, then, in personal majesty and splendour, precede or follow after the thousand years of Messiah's reign on earth? Shall the two great divisions of the dead be raised and judged at one and the same time, or shall a thousand years intervene between the two events? Shall the reign of Messiah, during the Millennium, be *personal* or *spiritual*?”

On each of these the preacher amplifies, and expresses his own belief, which is agreeable to very many of our ablest divines. Under the third head the author remarks :—

“According to the view of the Millennium presented in the text, the great Spirit of darkness will be restrained, for a thousand years, from deceiving the nations, by the mighty agency of Him who holds in his hands the keys of the bottomless pit. The highly energetic phraseology, in which the binding and the imprisonment of Satan, by Messiah, are here described, abundantly establishes two points: 1. The immense influence of that apostate spirit in perpetuating moral evil, in all its forms, in the world; and, 2. The entire restraint under which he will be placed in that blissful era for which the church awaits in prayerful expectation. After the thousand years have expired, the great Tempter of mankind will be permitted to escape from his prison, for a short time, again to deceive the nations; but this temporary triumph will but render his ultimate defeat more signal, when, with the unhappy multitudes he has deceived, he shall be “cast into the lake of fire and brimstone, to be tormented, day and night, for ever and ever.”

In speaking as to the date of Christ's Millennial reign, the preacher follows the opinions of the late Dr. Bogue, and places the opening of the Millennium about the two thousandth year of the christian dispensation. He then glances at the calling in of the Jews.

"The last of these events, namely, the conversion of the Jews, seems to occupy a most prominent place in the prophetic records. Nor can we wonder at this, when we contemplate the distinguished station which this extraordinary people occupied in the initiatory dispensations of heaven. It was only when they "counted themselves unworthy of eternal life," that the messengers of peace were commanded "to turn to the Gentiles;" and when "the fulness of the Gentiles shall come in;" (Rom. xi. 25, 26.) that is, when the great mass of the Gentile nations, including those which are now sunk beneath the sway of Popish, Mohammedan, and Pagan superstitions, shall be savingly converted to the faith of Christ, *then* shall the seed of Abraham "look on him whom they had pierced, and mourn." That the first-fruits of the Jews may in the meantime be gathered unto Shiloh, is a fact over which the language of prophecy has cast no darkening shade; and that believing Gentiles are called upon to remember and to commiserate a people through whom all their spiritual privileges have been conveyed to them, is a doctrine which gratitude, conscience, and the word of God must alike enforce.

"Whether this extraordinary people shall or shall not return to their native land I will not take upon me to determine;—that they shall "all be saved" in the day of Christ's millennial supremacy is a truth which admits of no reasonable doubt or contradiction. It is a very remarkable fact, if they are to return as a nation to Palestine, that the apostolic writings should be entirely silent upon a topic of so much importance. Singular it surely is, that Paul, in discussing the whole question of their conversion, does not drop one hint about a return to their ancient land. Was the apostle ignorant of the destiny of his nation? If he was, who shall claim an acquaintance with it? If he was not ignorant of it, then ought we not to suppose that he taught his countrymen all he knew? But if in what he taught, in a most elaborate argument, there is nothing resembling the doctrine of a return to Palestine, should not this circumstance induce caution, lest in holding out the prospects of national distinction to a people ever prone to dream of secular honour, we should be, unwittingly, multiplying those agencies which perpetuate their unbelief, and keep them from receiving the kingdom of God? Against this general caution, it is no sufficient argument to tell us that the Jews were prone, in the days of the apostles, to dwell too much on mere national pre-eminence, and that therefore Paul did not say any thing in reference to a subject which they were so apt to abuse. If this was right in Paul, it must be right still; for who can say that one feature of the carnality of the Jews, as a nation, has passed away? Or who can affirm that if the doctrine of a literal restoration was liable to abuse, in the Apostolic age, it is not equally so now? Nor will it, by any means, settle the question to say, that the ancient prophets spake so fully on a literal restoration to Palestine, that the apostle did not deem it incumbent to press the subject on the attention of his countrymen. In the first place, this is begging the question; for the very silence of the apostle is a presumption against that understanding of the prophets which induces the belief of a literal restoration of the Jews to Palestine; and, in the second place, if the prophets did indeed teach this doctrine, so in like manner did they teach the doctrine of the true conversion of the Jews to the faith of Christ. But if the instruction of the prophets, on the subject of a literal return to the Holy Land, were sufficient reason for the apostle's silence on this topic; why might not the apostle have observed the same silence on the subject of Israel's future conversion to the faith of Abraham?"

He then refers to the duration, and lastly to the instruments and means which are to hasten forward the day of Millennial triumph. We would recommend the discourse as a sober, though not novel, view of the subject, and we think in accordance with the scriptures.

Mr. Vint, who is well known as a tutor of an Independent Academy at Idle, commences his Strictures with an exclamatory enquiry, 'What

is a Millennium ?" He then informs us, five Millenniums have passed already, and a sixth is verging to its close. He however then proceeds to the enquiry, 'what period in the annals of time ought to be designated the Millennium, according to the indications given of it by the spirit of prophecy ?' and we regret to see the learned author rests all his arguments on fallible man. One English writer, Dr. Lightfoot, and several on the Continent, are brought forward to prove that the Millennium referred to the introduction of the gospel among the Gentiles ; and is therefore long since past. Mr. V. then proceeds to comment on various parts of Mr. Morison's discourse, which being in substance the same with many of his predecessors, seems to displease him. It was our intention to have carefully examined this author's objections ; but on a second reading we cannot discover any arguments which the author has brought forward sufficiently strong to demand a reply. Mr. V. frequently refers his readers to a work lately published, by himself, entitled, ' Illustrations of Prophecy,' originally written by Dr. Towers, a work which we are by no means disposed to accord with. We would only remark, that the promised Millennial glory which we have in expectance, when the Messiah shall bind Satan a thousand years, that he may not deceive the nations, will far, very far exceed any past period of the church. And although the happy time that brought the gospel to the benighted gentiles was indeed an invaluable boon, still we do not hesitate to say, that Satan's power, though in another manner, was not restrained as it will be at that eventful epoch of time, when "the kingdoms of this world shall become the kingdoms of our God and of his Christ, and he shall reign for ever and ever."

Appropriating Faith the true Antidote to the Fear of Death. A Sermon preached at Zion Chapel, Chatham, by W. G. Lewis. Palmer.

In this Sermon we are presented with a consistent and scriptural account of the object—the nature—and the effects of faith : on each of which the preacher dilates with much energy and force. The eternal appointment of Christ as the head of his church—his suitability— all-sufficiency—tenderness—and meritorious sacrifice, are touched with much advantage. On the assurance of faith, and the believer's triumph over death, his remarks are truly spiritual.

The Evangelical Corrector. Palmer.

This pamphlet is an attempt to display the fashionable religion of the day in a humorous and ironical style. While we do not ourselves fully approve of sarcasm in religion, we cannot but smile at many of the author's remarks ; and he has certainly exposed much of the enmity that is found to the faithful preaching of the word, in those who lay claim to universal charity and christian candour, but are at the same time most inveterate against the grand and distinguishing doctrines of free grace. The author is evidently a man of natural talent ; but we think it would have been better had he not aimed at introducing so many words which his readers may not understand.

POETRY.

"WANDERING STARS."—JUDE 13.

THE word of God's eternal truth makes known,
 That wandering stars by winds of error blown,
 Shall in the canopy of gospel day,
 Be seen to lead deluded souls astray :
 And now indeed that awful time is come,
 When numbers of false teachers wildly roam,
 They for a season do their course pursue,
 And wander far from God each way they go.
 The vessel's bound for dread perdition's port,
 Are made their baneful rays destructive sport ;
 The false delusive light which from them flow,
 Doth guide them to the port of endless woe :
 They split upon the rock of black despair,
 Then sink in fiery gulphs—and perish there.
 These hurtful comets in their orbits roll,
 Push'd by the devil on from pole to pole ;
 By his infernal policy they're tort,
 Still in the fogs of dark delusion lost ;
 Bewilder'd thus in fatal errors maze,
 They shew their darkness most, when most they blaze ;
 They wander heedless on from bad to worse,
 Until they meet with Sinai's awful curse ;
 In darkness sinking, then they cease to shine,
 Extinguish'd by the floods of wrath divine,
 Down from their sockets then they're quickly hurl'd,
 And burst asunder in the darken'd world :—
 This sure will be the awful end of those,
 Who spread their lies Jehovah to oppose ;
 Of all who fight against the grand decree,
 Wherein is fix'd salvation full and free ;
 This will most surely be the dreadful case,
 With all who are not sav'd by sov'reign grace.

O then ye little flock of Jesus fold,
 Be ye for God's eternal truth more bold,
 And never run toward the sky to gaze
 On wandering stars, however they may blaze ;
 But when they twinkle with malicious ray,
 Close both your eyes, and hasten far away.

Ye heralds of salvation who proclaim,
 A free salvation thro' the Saviour's name,
 Be ye more stedfast to the Lord your friend,
 And for the faith more earnestly contend ;
 You are bright stars held in Jehovah's hand,
 To guide the chosen through this darksome land ;
 O may the beams of truth which you reflect,
 Here shine most bright upon the Lord's elect ;
 To guide them safe into the port above,
 Where we shall sail in everlasting love,
 And for ever deck the Mediator's crown,
 As stars in glory—sparkle all around—
 And ever triumph in the God of grace,
 Who brought us thus to see him face to face.

T. W.*

THE

Spiritual Magazine;

OR,

SAINTS' TREASURY.

"There are Three that bear record in heaven; the FATHER, the WORD, and the HOLY GHOST: and these Three are One." *1 John v. 7.*
"Earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

JANUARY, 1830.

(For the Spiritual Magazine.)

AN IMPORTANT QUESTION!

"What think ye of Christ?"

READER, if thou art under soul concern, and convinced of thy sinfulness, guilt, and apostacy, before the Lord, through the first man's transgression; and the total and exceeding sinfulness of every faculty of thy soul, and every member of thy body, then let me ask thee, where, from what, and to whom dost thou look for salvation, and deliverance from thine own personal and particular sinfulness and guilt? Let me intreat thee to answer this question, it is of great importance.

It is the Holy Spirit alone, who can give thee to see sin, as sin. To apprehend the exceeding sinfulness of it; to see the exceeding guilt and filth of it; to give thee to feel, and perceive, thy person to be the subject of all contained in it: and, by means hereof, to prove in thee, and unto thee, that thou art lost to all eternity, as it respects what thou art in thyself; and that by the deeds of the law no flesh living can be justified. It is the true knowledge, and sound experience of all this, which alone can make way for receiving the gospel of salvation into thy mind and heart: and until thou dost despair of, renounce, and reject all confidence in the flesh, thou wilt not, let thy profession be what it may, build all upon Christ. Nor until thou dost see, that nothing can heal thy wounded soul, remove the guilt of sin from thy conscience, lift off thy mind from all thou art in thyself, but the real spiritual gospel apprehension of Christ, and his blood

and righteousness; and until then, thou wilt never be able to perform one act acceptable in the sight of God. What thinkest thou of this? Is it so, or is it not?

Then let me proceed with thee, and put a short, but the most important question which can be put, by thee, to thine own soul; and upon a right statement of which, thou mayest judge of what thy real state is before the Lord. The question—"What think ye of Christ?"

Let me observe to thee, reader, we must have a certain and infallible rule to guide our thoughts, in order that we may give a right answer to this question. Jesus Christ is a spiritual Saviour; our carnal reason cannot attain to the knowledge of him. We can only know, and receive the true knowledge of him from the scriptures of truth, by the Holy Spirit, who indited them. We must have a spiritual faculty, or we cannot apprehend the Lord Jesus Christ. We are not to think our own thoughts of him, but to think of him as the Father doth; whom he hath revealed, set forth, and testified of, in the word of revelation, to which the Holy Spirit bears testimony; from whence he enlightens the mind with a knowledge of Christ; by which he leads to a believing on him; through which he is graciously pleased to reveal him to poor sinners, and thus he is formed in the heart the hope of glory.

Now in this revelation of Christ, he is set forth as God's beloved, his anointed one, in whom his soul delighteth, and in whom he is well pleased, as his salvation to the ends of the earth. It is the revelation which God hath given of his Son Jesus Christ, in the everlasting gospel, that is the foundation of all the true knowledge of him, faith and hope in him, and love to him: the whole of which, in the very essence of it, is contained in these words, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

Now, reader, what dost thou know of this? It may be thou art looking off Christ, and never thinking of him, while he is the one glorious object and subject of the ineffable love and delight of the holy, blessed, and glorious Trinity. All the salvation of God, is contained in the person and work of the Lord Jesus Christ. It is the grand invariable subject of the inspired volume. He is Jesus Christ, "the same yesterday, to-day, and for ever." The gospel is what he is. There is salvation in no other. His person, as God and man in one Christ, as the ever blessed Immanuel, God in our nature, is the one alone foundation for faith and hope in God. His righteousness alone, is the only righteousness which can make a sinner perfect in the sight of God. His sacrifice is the only atonement for sin. His blood cleanseth from all sin. His word is an all-sufficient warrant for believing on him. His promises are suited to every wound, want, case, feeling, frame, sorrow, and temptation, that any poor sinner can possibly be in. His love contains a perfect heaven; and a poor sinner clothed in his righteousness, and washed in his blood, stands before the Lord, and is, in the sight of the Divine Majesty, perfectly

righteous, and sinless in Christ: "For God made him sin for us, who knew no sin, that we might be made the righteousness of God in him."

Reader! what are thy conceptions concerning these subjects? What are thy thoughts of Christ? Are they common, general thoughts; or are they formed in thy mind from the scriptures of truth? If thou dost rely on Jesus, what is it in him which thou delightest most to dwell upon? this, most certainly, is according to the apprehensions which the Holy Ghost hath created in thy renewed mind of him:—if thou art in thine own views lost and ruined in thyself, then believing apprehensions of Christ, in the everlasting health and cure contained in his most precious blood and righteousness, will be admirably suited to thy mind; and whilst thou art meditating upon the dignity of his person, and the infinite virtue of his most precious blood-shedding, thou lovest a sight of thy sin and guilt, and art, for a season, absorbed in the full belief, that his blood is thine everlasting purity—that his righteousness is thine endless perfection. In thy spiritually apprehending the blood and righteousness of Christ in thy mind, thy conscience is acquitted, and thou enjoyest that peace of God which passeth all understanding. Of all the blessings in experience, there are none greater than a real knowledge of the blood of Christ, and to believe it cleanseth, in the sight of God, from all sin: this is as great an evidence of being taught by the Holy Ghost as can possibly be given.

Reader, what are thy views of acceptance with God? Art thou looking at any thing wrought in thee, or done by thee? and dost thou expect the Lord will accept, or doth accept thee, on account of any thing wrought, felt, or experienced from within? if so, thou dost not think rightly of Christ. No; indeed thou dost not. It is written, we "are accepted in the Beloved." We were chosen in Christ. We have redemption in Christ. We are sanctified in Christ. We are righteous in Christ. We are saved in Christ. We are justified in Christ. We are washed in the blood of Christ. We are complete in Christ. We have our all in Christ. Jesus is our all. Reader! what thinkest thou of this? it is a most blessed and important knowledge, to apprehend Christ as revealed in the word, and to be enlightened by the Holy Ghost, rightly to receive the same. It is impossible for us to believe on Christ aright, except we have a proper gospel idea of him created in our minds, from the word, and by the Spirit. All common thoughts and ideas of Christ, are inconsistent with the teachings of the Holy Ghost, and prejudicial to soul prosperity. It is the office of the Holy Spirit to take of the things of Christ, to shew the same; and in this, as the means, it is, that he glorifies Jesus in the mind of those who are called out of darkness into his marvellous light. The Holy Spirit exalts Christ above all our sin; he shews that the sacrifice of the holy and immaculate Lamb, hath removed sin from us, as far as the east is from the west. Reader! thy state may be known, by inquiring what thy thoughts are of Christ.

If thou thinkest spiritually on this blessed Jesus, and the Holy Ghost hath fixed thy mind on him, thy soul will be united in affection to him, and thy whole heart will be drawn after him. He will be thy centre and circumference; thy whole salvation; none other saviour wilt thou own or acknowledge. There is nothing that Jesus is more jealous of, than in thy placing any hope or confidence, for life and salvation, but in him alone. Thou must not give part of the honour and glory of thy salvation, to thy gifts, graces, attainments, frames, feelings, experiences, or any thing in thee. No; thou must give the whole glory of thy salvation from sin, the world, death, and hell, to the Holy Trinity. The Father's love is the fountain of it; the Son's incarnation, life, and death, is this salvation in all its worth and glory; the Holy Spirit's revelation of it in the word, and bringing it home to our hearts, with power and demonstration, is putting us in the actual enjoyment and possession of it, which leaves us no doubt of our personal interest in the same. A spiritual view and apprehension of Jesus, always carries its own evidence with it. To have a view of Christ, and all the love of God in him, to us, reflected on our minds, this is heaven upon earth: and when thus favoured, we are perfectly happy, blessed, and holy, in our own minds.

Reader! I would have you consider what is here set before thee; and, if agreeable to the Lord's good will and pleasure, I would pray for his blessing on the same. The greatest attainment, in christianity, is, the knowledge of Christ; on this follows, receiving him into the mind and heart, and there to dwell for ever. This makes way for walking in Christ, by which we enjoy all the blessings of the Father's love, and the consolations of the Holy Ghost; and by this, as the means, "we have our fruit unto holiness, and the end everlasting life: for the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

May the Lord enable thee to consider this subject, and give thee a right understanding in all things!

SAMUEL EYLES PIERCE.

(For the Spiritual Magazine.)

A CONTEMPLATION, OR THE SUPERIORITY OF THE CREATOR OVER ALL HIS CREATURES.

VARIOUS are the subjects which occupy the contemplative powers of the immortal mind of man; many of them so trifling, and of such small importance to him, even in relation to his present time state, that the period therein occupied is totally lost. But, man is of the earth, earthy, and prone to seek to his native earth for delight; nor can he, in his present natural condition, rise to higher themes. When the Spirit of God has entered into the heart, and enlightened the eyes of the understanding, how despicable then does the empty trash of this present world appear. Looking down upon the globe on which

we dwell, we see, it is true, the display of omnipotent power which it presents to our view ; but then, the dreadful consequences of sin are every where so apparent, that sorrow filleth the heart, and we turn from it with a holy disgust.

From this glance of the earth we proceed to look at its inhabitants ; but, what are they, but masses of corruption, inflated with living air, liable to be cut down by every blast ? or, if spared from these, must soon wither and decay from personal imperfection. Yet some of these slowly-moving lumps of clay have been swelled to a considerable degree, with self-consequence and fancied importance. Their little minds have been pleased with the prospect of arriving to a greater elevation in the petty distinctions known amongst mortals, which when attained, they have assumed the airy honours belonging thereto, and decked themselves with gaudy tokens of fancied superiority, making their inferiors recipients of favours, or sufferers under oppression.

Tired with terrestrial things, ever attended by vanity and vexation, and ending in disappointment, the mind soars with a willing speed, to travel paths among the celestial hosts, both visible and invisible. Well might the psalmist say, "the heavens declare thy glory, and the firmament sheweth thy handy works." That beauteous canopy which Jehovah has spread abroad, meting it out with a span—how it sparkles with glory !—How by day, when the luminous orb, dressed in glorious light, marches on his course, dispersing his cheering rays around. And how by night, when the fair queen, with borrowed light, discloses her silver beauties, accompanied by an innumerable train of sparkling attendants, whose ambition seem to outvie each other in the homage they pay their fair mistress. But if we penetrate beyond these visible heavens, and gaze upon unseen glories, how will our astonished eyes fail at scenes so enrapturing, and our ears lose their powers whilst listening to songs so seraphic ! Those glorious spirits, how pure, how perfect, the sovereignly chosen, and eternally secured objects of everlasting love ! How delightful their employment !—how capacious their minds ! When sent on errands of mercy or wrath, how qualified to discharge the same. Armed with the vengeance of God, and having the authority of the Most High, what can they not do ? How well pleased a company of them *flew* to proclaim the birth of the King of kings and Lord of lords ! How ready to attend the objects of electing love, when suffering under the bitter tyranny of oppressive man ! How did Sennacherib's army fall beneath the sword of one, and Egypt's first-born under that of another !—we might almost suppose them gods ! But, they are but created beings, and in themselves possess no more power or authority than we mortals upon the earth. Great and glorious as they are, they owe all they possess to Him who formed them ; not only as originally receiving it *from* him, but as still supported *by* him. "Great and marvellous are thy works, O Lord ; in wisdom hast thou made them all." And contemplating all their numerous train, we must be compelled, and not reluctantly, to say, "Who in the heavens can be compared unto the

Lord, who among the sons of the mighty can be likened unto the Lord?" Psalm lxxxix. 6.

This exclamation may be uttered concerning Jehovah, in reference to his general character, and his special relationship to his people. Who, then, can be compared to the Lord in *eternity of duration*? What are the works of which we have been speaking?—creatures of a day, the greater part; and such as are destined for never-ending existence are of yesterday. Men, whether saved or lost, shall to all eternity exist, but let them not dare to compare with the great I AM; they only live as supported by him: they have not the source of life in themselves; they might all be annihilated, and the existence or glory of Jehovah be not the least endangered or tarnished: but could it be that God became extinct, immediately angels' harps would fall, the Redeemer's praises cease, the devil's roar be no more heard, and the wailings of the finally impenitent no longer ascend with the smoke of their torment.—So entirely dependent are all beings upon Him who *only* hath immortality.

"Who in the heavens can be compared unto the Lord," in *perfection of nature*? As he is the only *eternal*, so is he the only *perfect* being. We reflect, with mingled sensations of joy and grief, upon the perfect state in which our first parents dwelt in the garden of paradise—we anticipate with pleasure the perfection of the saints in glory—and we gaze with holy admiration upon the spotless spirits who wait around the throne on high; but what are these compared with him who sits upon his own uncreated throne,—

"Nor borrows leave to be?"

For though they know not the existence of actual evil, their *nature* does not forbid their ever falling into it: angels, once as glorious as Gabriel now, *fell*—our first parents, perfect in Eden, *fell*—and these would all fall, did not superior power preserve them. The Infinite Eternal alone, possesses a nature that cannot possibly change: who then, in this sense, can be compared unto him?

Again, if we consider his essential attributes, who dare compare with him? He is omnipotent, and he has given us some displays of his power, not only in creation, already hinted at, but in his providential dealings. All the elements of nature are under his controul, yea, and in his immediate service: how does he shake the solid globe with the thunder's awful roar, and fling about the lightning with terrible grandeur—nature confused as if the sky and earth were mingling together. What mortal can stand before him, or stay his hand when thus put forth? yet he speaks, and maketh the storm a calm. But he is also omnipresent: who can lay claim to this but God himself? No *creature* can be in more than one place at a time; Satan, though he may swiftly fly from post to post, cannot occupy more than one at a time. But no place is there where God is not. The blest abode of bliss owes its happiness to his presence: there, in the mild robes of grace, he reigns supreme, and the blessed objects of his favour adore

him with inexpressible delight. In hell he reigns as a God of wrath, and fast-bound tyrants feel his dreadful anger. Their residence is not merely a place of confinement, and banishment from their Creator, but God is there, to apportion the sufferings of its wretched inmates. In all parts of the *earth* is Jehovah present; amidst his worshipping people, or in their private walks. He is present too, to behold the practices of sinners, who are regardless of his laws, both in public and private. He is also the omniscient God, having perfect knowledge of all things, not merely as they transpire, so knowing all things in all places when they come to pass, but of old has he had a perfect view of all events in nature and grace: vain would be the attempt to hide any thing from him, he knows the secrets of his saints, and also of his enemies; for their secret sins will be set in the light of his countenance, and they too shall see them, and be confounded. Who then can be compared unto the Lord, in his essential attributes of omnipotence, omnipresence, and omniscience?

Once more: who can be compared unto the Lord in his *beneficence*? What innumerable multitudes of beings are supplied by his bountiful hand with what they stand in need of. From the highest scale of existence to the meanest insect, which the naked eye cannot discern, all are supported and supplied by him; but most of all is this illustrated by his dealings with his creature *MAN*; for though sorrow is greatly multiplied to him, and is what he has procured to himself, yet how doth the Lord rain on the just, and on the unjust, dispensing his favours, according to his sovereign will, irrespective of creature merit.

But, into greater depths may the *christian* enter, and to sublimer heights may he soar, in his contemplations upon the Divine Being, and say, "who in the heavens can be compared unto him," considered in his special relationship to his people? His love:—what a wonder is this to all that share in it, or are permitted to behold it! Amongst creatures there must be something, either real or ideal, to draw forth affection, something pleasing to the beholder—nothing less than the calling of which his own will satisfy his awakened mind. But what could be seen in creatures of dust to excite that feeling or sentiment in the mind of the Lord? he knew what his people *would* be; their rebellious hearts, their crooked and perverse ways, were all seen to him, yet, O amazing grace! he loved because he would love them.

Where is *wisdom* to be found compared with his in devising the plan of their redemption? who dare compare with him in this? What mind could have conceived a plan so suitable to the objects for whom it was especially devised? Here all the divine attributes meet in sweet accord; here mercy and truth meet together, righteousness and peace kiss each other; here God is honoured, and the creature saved—the offended satisfied, and the offender pardoned—the deliverer exalted, and the delivered glorified. Contemplate this, O my soul, and sink into thy native nothingness before Him who is made of God unto thee, wisdom, righteousness, sanctification, and redemption.

How amazing again, is his *condescension* in noticing his church's present condition. Jesus, her exalted Lord, on wings of love, flew to her relief, and on the cross poured out his life for vile transgressors, who by their disobedience merited the lowest place in the nether world. "He who was rich, for our sakes became poor, that we, through his poverty, might be rich." He who was the height of glory, descended to this world, to be a mean and abject servant, exposed to the buffetings and ridicule of his lowest subjects, and all this for his polluted bride.

"In vain might lott'y princes try,
Such condescension to perform;
For man was never raised so high
Above his meanest fellow worm."

How tenderly he still watches over his people; yea, a triune God regards them with all the affection of a Father, elder Brother, and Instructor!

Who can be compared to the Lord in his faithfulness to his promises made to his people, notwithstanding their numerous provocations? Were it not, indeed, that he is unchangeable, his love must have been turned away from his church; for what affection, save his, could have outlived such inconstancy? but though rebellion is seen in almost every step his people set, yet not one promise has ever failed, but all have come to pass, and not one good thing have they wanted, but all their needs have been supplied out of his abundant fulness in Christ Jesus. Pause, O my soul, and think was ever love and faithfulness like this! how art thou bound to praise and adore for ever the great Author of all thy blessings, who has not suffered thy sinfulness to efface thy name from his heart!

Finally; who in the heavens can be compared unto the Lord, in his bestowment of happiness upon those who deserved misery? Eternal glory is that to which the church were chosen; this has been promised in innumerable instances; the way for its bestowment has been opened by the Son of God, and the Holy Spirit meetens and prepares them for it; but all is of free, sovereign grace, according to the good pleasure of Him who devised the plan, and secured the end in his own eternal mind; and to him be all the glory for ever and ever.

O my poor wandering soul, return thee unto thy rest, for the Lord hath dealt bountifully with thee! Look above the things of this world—higher than all created good; let not sublunary objects engross thy affection, nor repine if earthly good forsake thee: if God is thy portion, what more canst thou need? "For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto him?"

EBED.

(For the Spiritual Magazine.)

FELLOWSHIP WITH CHRIST IN HIS SUFFERINGS.

*" And they crucified him."—Matt. xxvii. 35.**" And sitting down they watched him there."—Matt. xxvii. 36.*

O ETERNAL Spirit ! who alone can grant spiritual discoveries of Jesus, in the deep mysteries of his almighty person, and the mysterious agonies of his cross, so as to lead me into fellowship with his sufferings : graciously condescend to conduct my musings on this solemnly awful, yet deeply interesting portion of thy word. As to you, sin-blinded reason, carnal wisdom, and unbelieving sense, stay at the foot of the hill while I go up yonder to gaze at my crucified Lord ; let me forget you soldiers, reviling passers by, mocking high priests and elders, for he that is suffering the death of the cross demands my whole attention. Now let the world recede, and all the bubbles of time drop from my thought ; come not near this solemn hill ye vapours of a moment, for all the wonders of eternity, the solemnities of a dying God, and the destiny of millions, are here. Here are transactions more solemn than the fall of empires, or the ruin of nations ; more important than the wreck of the world, or the destruction of nature. Ascend the ever memorable hill, O my soul, even the place of skulls, with all the solemnity of a dying mortal, and behold with immortal wonder the King of glory stretched on the cross. " And sitting down they watched him there." Take a seat also, my soul, on the rugged brow, and with intense anxiety look into that tragedy of unknown, bleeding love, and remember in all—this is thy friend, thy bleeding friend !

Behold the dignity of the sufferer in the pangs of crucifixion ! this, my soul, is the God of the whole earth ; the Creator of all things that hangs bleeding here ! This is he that just now hushed the boisterous sea into a calm, that calls eternity his dwelling-place, and upholds all things by the word of his power. He that fills the immensity of space is nailed to the tree. Hark ! my soul, he that made the sea, says, *I thirst*. Is this the fountain of living waters parched up—*how*—and for *what* ? Go not near the precipice of the abyss, it will confound you, it is unfathomable divinity, it is infinity's unapproachable deep. This is HE whose nature unoriginating perfections define, whose glory is immortality ; one of the indivisible three in Godhead ; the great Lawgiver of the world ! Well might the earth quake under him, and his agonizing cries split the rocks, and wake the very dead. Well might the sun hide its glorious face, and the day clothe itself with the sable gloom of night. What could cause such a strange phenomenon—the God of the whole earth extended on a tree ! Tremble, O my soul, for horror seizes me at the thought ; it was, O fearful consideration, thy sins, thy damning crimes, thy hellish transgressions, that fixed him there. The Israelites wanted to get away from Sinai's mount ; and canst thou, O my soul, stay amidst the unsufferable blaze of dying Majesty ? Canst thou behold the Lord of glory expiring ? Canst thou see the self-existent give up the ghost ?

O wonder of wonders ! be astonished, O heavens ! be confounded, O earth ! and be silent, O hell ! for the Maker of all is crucified for the vilest !

Draw nearer, O my soul, and behold this *strange* sight, for the bush on fire unconsumed is lost in the *divine* blaze. Behold his soul is poured out unto death ; this is the glory-man, the man of *sorrows*—the Father's intimate—the curse of heaven—this is the only-begotten who lay in the *bosom* of the Father, his joy and delight. This is he who was anciently exalted into nearness with divine discoveries ; made officially head over all—who was present at the creation of all things—whom angels adored—whom patriarchs worshipped—whom Israel revered—whom prophets spoke and sang of—whom angelic hosts ushered into the world with anthems divine : and is this the exalted personage hanging between two thieves ? Yes, my soul, the eternal Father is not sparing his *own* Son, but has delivered him up for us all. What ! has the Father given up his dear Son to such *ignominy*, such horror, such agonizing torture ? Yes, has given him up to justice to exact satisfaction. Why has he forsaken the Son of his love—why is he so engulfed in sorrow—what causes those heavy throes of soul, those heavings of bitterness, those pangs of distress—what is breaking his heart—what has drawn this curtain around that only face that ought to be seen in mid-day brightness ? O the mystery of God's Christ on a gibbet ; the angel of God's presence frowned to death on a cross ! See, O my soul, what thy black and hellish crimes have done ; it is the filthy fountain of thy deadly crimes that have deluged his holy soul ; it is heaven waking up in anger to punish thy kinsman. O the heart-rending scene, the deep mystery of the only-begotten of the Father expiring on a tree ! O the love of God in the gift of his Son ! O the amazing inconceivable love of a dying Jesus ! O eternity, what canst thou say of it ? Ah ! my soul, what dost thou behold *here* ? thou canst only *look*, and *think*, and *wonder*, and be *confounded* ! How awfully sacred is the hill, how can I look upon my dying Jesus ? See his languishing face, but O the horrors of his soul ; the wrath of God is rolling in mighty torrents ; all the floods of divine vengeance beat upon his heart. See the overwhelming anguish ; was there ever sorrow like unto his sorrow ? Was there ever so glorious a person in the pangs of death ; so illustrious a warrior dying of his wounds in the contest ; so noble a prince laying down his life for his friends ? Marvellous grace and condescension, all divine ! This is the royal Christ of God, the exalted first-born of Jehovah's power, and visible reflection of his glories that hangs bleeding here. Ah ! my soul, how confounding to sense, how solemnly grand the sight to a *ruined* sinner. Amazing subject for meditation ! This dying man is heaven's great Lord ; this suffering Jesus is the Lord of hosts ; this crucified Redeemer is Jehovah's chief companion ! O the awful wonders that clash upon my sight, majesty and ignominy ; the God of the whole earth in distress—sinking—dying !

Here, O my soul, behold a dying *representative*, a sin-expiating Surety, a bleeding kinsman ! and is this the covenant-man, the ancient bondsman, that voluntarily engaged to be a sin-removing high priest, in the horrors of death ? Is he laying down his sacred life according to engagement ? What are all these waves of wrath, and billows of indignation rolling on him for ? what causes all that soul agony and overwhelming distress ? Why—what evil hath he done, that he sinks beneath almighty vengeance ? Behold, he looks for pity, but there is none. Ah ! my soul, there is *no* help for him. See the torrents increase, the heavens lour ; behold, thy lovely Jesus obscured in the gloom of divine displeasure. What awful cloud is that flying hither in majestic terror, big with destruction, heavy with a thunder shower, full of deathly horror and terrific woe, it threatens to root up the hill, and hurl us to destruction ? It is Jehovah coming in indignation. Lo ! clouds are before his feet ! See, thy uneasy Lord dreading its approach. O what terror of mind now agitates his tortured frame ; see, his bones are dislocated in the convulsive agony of his soul ; what unmentionable horrors seize his guiltless mind ; behold this *curse*-bearing cloud burst on thy sin-made Surety ; the voluntary interposer clothed with all the multitude of Zion's crimes ; all the sins of the old and new testament saints are congregated in his person ! O the deep mysteries of divine transactions, the awful wonders of this solemn hour ! Behold the deathly horror of thy expiring Surety ! justice opening the vials of her indignation, armed with vengeance and omnipotent power, is seeking satisfaction ; all the everlasting hell of untold millions he is now enduring ; all the fury of an offended God is vented on his soul ; the flood-gates of insulted holiness are now broken up ; hell is let loose upon him ; the awful batteries of immutable righteousness are discharged at him ; and death, terrific death, draws her destructive sword to plunge in his heart. O the astounding scene of a bleeding Substitute ; the solemn glories of a dying Surety ; the unfathomable openings of amazing sovereignty ! But ah ! the breakings up of unutterable love in overwhelming horrors ! Behold the Lamb of God expiating the crimes of all his people. See him struggling with divine wrath, grappling with all the powers of hell, sinking under the weight of divine indignation ; and this is thy Sin-bearer and Surety, O my soul, enduring all *thy* hell ; drinking up the cup of thy *deserved* misery ; smitten of God and afflicted ! Behold thy dying kinsman *bearing* all the punishment of thy hell-meriting crimes ! Was ever grace like this ? was ever love evinced in such endearing forms ?

“ Who can the heights or depths explore,
Or who can ever find a shore,
To this unfathomed sea ;
A dying Christ hangs bleeding here,
What worlds of mystery appear,
Too deep for worms like me.

“ And they crucified him.” O the death of the cross ! But ah ! my soul, the *secret* designs that are accomplishing. The infinite

unoriginating attributes of the Deity are uniting in *social oneness* in the mysterious death of this illustrious sufferer. Is he sorrowful unto death? He is co-operating strict *justice* with stooping *compassion* to save me from the lowest hell. Does he so love right that he embraces crucifixion, so that the divine honours may shine in all their untarnished lustre, while Zion rises from the pit of pollution and damnation; deep-founded in his vital blood is this unity of essential perfections in the endless restoration of his beloved. O the glories of his dying groans, the wonders immense that break up to view in this almighty sufferer! O the unequalled transactions of the cross! For a *sinner* to be saved, and go to *heaven*, justice rises indignant; holiness vindicates the throne of righteousness; truth bars the gates; and Omnipotence declares no sinner shall enter: but Jesus takes the *sinner's place*, and dies; all heaven is well pleased, the celestial gates are thrown open, and sinners hailed as they enter.

See the anguish of his soul under all the load of Zion's guilt: behold the innocent Jesus suffering for his worthless spouse. Ah, why so exposed, why thus treated! what secret designs are accomplishing! Herod and Pilate are made friends on this occasion. But, O my soul, here is the great mystery of reconciliation effecting between God and his distant family. Behold the eternal Father comes down on the hill, and embraces all his anciently adopted family, and takes them into the bosom of everlasting friendship; the dreadful breach is healed up by the infinite merit of his sufferings and death. See thy dying Beloved is making peace with heaven; he is appeasing justly provoked anger; he is tearing down the bars of separation, and dissolving in blood the long-standing walls of sin and enmity! He is dying, O my soul, to bring God and his people into everlasting union and fellowship! Is he now at distance that I might come near? Is he giving satisfaction to offended majesty for my treason and rebellion? Is he treating with the eternal Father on my behalf? Is he yielding up his life to shield me? Is he removing my shame, and atoning for all my disgraceful conduct? Merciful design of unparalleled love! His sufferings are severe, his agony great, his punishment tremendous, and all to bring me into the divine presence *unconfused*! O unutterable love!

What tier upon tier of wonders rise to my view in the portentous sufferings of my agonizing Redeemer! O my soul, how honoured with a seat on this awful hill! Who but God the Spirit could sound the mysteries of this unfathomable deep, or keep me buoyant when plunging in the ocean of his agonizing horrors and bloody woe? Nothing but divinity could bear him up under omnipotent vengeance. Who but this dear Lord can stand in everlasting burnings of wrath divine, or grapple with the waves of eternal indignation? See, O my soul, how the gloom of divine displeasure has gathered with immense and horrific thickness around us. Is this eternal night? Are we on the precincts of hell, or are we sinking in the shades of death? Surprising change! What heavenly burst of glory is this? What beams

of brightness shoot through the impenetrable cloud ? What brilliant rays are these that cheer the deathly gloom ? They are the irresistible glories of UNQUENCHABLE LOVE breaking forth in unparalleled brightness, diffusing immortal lustre, and shining with eternal refulgency through the dark maze of deathly horror and exquisite distress. O the solemnities of immortal love in crimson grandeur ! O the omnipotency of ever-enduring love ! Here is divine affection set in eternal noon ; divinity *eclipsed* in the ocean of blood ; love's lowest stoop, and merit's transcendent summit. O love in all thy matchless forms I thee adore ! O the heart of Jesus in all its sweet endearing majesty here shines in its meridian blaze !

O what tears of poignant grief does my soul shed over that dear sufferer in the pangs of death, and the horrors of hell. O *sin*, thou monster of destruction, what hast thou done, what hast thou brought on my Lord ? O thy *dreadful* effects, and deathly influence, hast thou called down heaven in *fury* on this dear man ? Hast thou made God his fierce enemy and avenger ? Hast thou let hell loose upon him ? Dost thou keep his angelic friends at a distance ? Hast thou filled this destructive poisonous cup ? Hast thou nailed him to this cross of agonizing woe ? Hast thou lifted the spear to thrust into his heart ? Thou diabolical enemy of the whole creation, make thy last effort—" And they pierced his side." O thou deadly foe, thou art for ever destroyed ; that blow is thine overthrow ; here thou art branded with everlasting infamy, and thy reigning power is for ever at an end. O the curse of transgression that kills the Prince of life, the horrors he has endured, the punishment he has borne ! Oh, my soul, how little dost thou know of the sufferings he has undergone to bear away this world of iniquity, to remove this dead lift of his people's crimes ! O how the floods of divine wrath have overwhelmed his holy soul ! He sank in its billows, and has perished in the ocean ! Ah, my soul, see what thy crimes have done—the Lord of glory sinks in death under the weight of them, that must have sunk thee to *utter* destruction ; now, none but he could accomplish so amazing a salvation.

In this mirror of bleeding woe, behold, my soul, the inflexible glories of the *legislative* authority in all its *original* grandeur and untarnished blaze : here is the divine law in all its immutable and irrepealable glory maintained. " And they crucified him." But ah, my soul, behold the *reign* of eternal equity—here is infinite justice in her exactions of righteousness swaying her unbending sceptre. What can account for the inconceivable agony of this sinless interposer, but the God of unyielding righteousness punishing sin, and seeking full reparation for all injury done ? Justice and judgment inhabit his throne : the *reflection* of his *character* is the summit of all his movements ; the rigour of his law is reflected in this scene of eternal indignation ; behold the punishing hand of justice let loose on the bondsman of Zion. Is this the *beloved* of the Father ? He knows him not, but treats him with righteous indignation, pours out his fury to the uttermost, and expresses in all the awful thunders of his law his

eternal hatred to sin. Hell will for ever blaze to the glory of his justice, and the equity of his law ; but in this dying substitute all the unsullied glories of infinite holiness, unyielding righteousness, unstainable purity, and unimpeachable justice, will shine in all their undeviating honours, and *fulness* of satisfaction, world without end. O the abhorrence of the Eternal at sin manifest in this spectacle of dreadful woe : the majesty of the divine law executed on the Days-Man ! O the dreadful consequences of human fault !

Amazing grace ! that he should hang bleeding here, surrounded with all the horrors of death. Ah, my soul, here is the extreme of distress and misery ! Surely some astounding event is taking place ! For what is thy unblemished Jesus suffering eternal vengeance ? Why fall the cataracts of omnipotent fury on his guiltless head ? How terrific is this mountain-top ! Heaven, earth, and hell opening their batteries on this defenceless summit. But hark ! the voice from the heavenly oracle proclaims the mysterious design, " that through death he might destroy him that had the power of death, that is, the devil." And is this great wonder accomplishing ? Is the destruction of my Lord, the eternal ruin of hell, the full overthrow of Satan ? Alas ! little did I think when the devil was hurrying my Lord up the hill he was raising the millstone higher to fall with a more tremendous crash on his head. O the wisdom of God in a mystery ! Here is the great overthrow of hell's designs, and all their infernal projects baffled, and for ever foiled. O thou wonder-working God of love ; art thou now hanging on the cross of ignominy, in the sorrows of death and the pains of hell, to overturn the direful projects and infernal councils of perdition, to undo all the crafty designs of Beelzebub, to rescue thy darling from the power of the dog ? Dear Lord ! he is bruising thy heel (of humanity), but thou art breaking his head ! O the virtue of thy sufferings ! the omnipotence of thy groans ! the conquest of thy dying pangs ! Thy *final* breathing blows all hell to endless destruction ! O the profoundly glorious doings of a dying conqueror !

What horror and gloom—what darkness that may be felt now envelopes this sanctified hill ! Is this the element of perdition, or are we under an eternal eclipse ! What agonizing thunder-cry shoots the hill ! How terrific is this place ! It was my Lord in the *travail* of his soul bringing forth salvation, even life eternal ! What dolorous cause broke his heart ? It was the *veiling* of Essential Majesty ! " My God, why hast thou forsaken me ?" What ! has the Godhead forsaken him ? Amazing distress to the angel of his presence ! What calls for this astounding separation ? The immutable honors of the Eternal ! What paralyzing shock is this ? The earth quakes ! What piercing cry stunned my ears ? It has rent the temple veil—the holy of holies is thrown open ! Behold ! the deafening sound has split the rock, and unroofed the chambers of the dead ! It was the Almighty giving up the ghost ! The last struggle of the mighty God ! declaring his *mightiest work* was *finished* ! Ye vile Jews ! what think you of his *character* now ? Would the dying groan of an

impostor effect such wonders? Well might the earth shake under the rebounding blow the prince of darkness felt; having spoiled principalities and powers, he made a shew of them openly, triumphing over them in the victory he gained! He deluged the territories of death in blood, and swallowed up the grave in immortal victory! He made peace with heaven by the blood of his cross. "And they crucified him." It is all over—the dreadful and tremendous work is done—the hell of suffering is borne—the fire of divine wrath is gone out—the sword of justice is engulfed in his heart—heaven's fury has spent itself—Zion's deliverance is accomplished—the Jewish wall of separation is broken down—all the schemes of hell are destroyed—Satan is in chains—death lays at his feet, and is now his servant—the world is changed from an habitation to a passage-way—heaven's doors are thrown open, and angels on the threshold wait to welcome lost sinners to the realms of bliss! Are these the trophies that emblazon the cross? Are these the immortal laurels that deck the brow of the mighty in death? Are these the achievements gained—the triumphs won—the spoils taken by this almighty Man, this everlasting unequalled Conqueror? O the heights and depths of his glory! Who can speak of the might of thy terrible acts, O Lord God of Hosts? Thou art fearful in praises, doing wonders!

But, O my soul, before retiring from this never-to-be-forgotten hill, recount over the blessings, the countless blessings that flow from this heaven-astounding, earth-surprising, and hell-confounding deed! Did ever Omnipotence shine out in so glorious form? Was there ever such a display of patience and unequalled submission? Was there ever such an enterprize achieved? Was there ever such grace shewn? Was there ever such a feat accomplished under the whole heaven? Here is a glorious highway cast up; a bridge thrown over for the ransomed to pass from the city of eternal woe! The trumpet of jubilee proclaims on this DAY of atonement liberty to the captives! All the heirs of Zion are free—the way of access to God is opened—and communion with the King of kings procured! Enter into his gates with praise, is the gracious invitation of the Lord of the place! Garments of salvation are now sent to adorn the wretched—and a robe of peculiar texture and glory to cover the condemned criminal—the crimson flag is now hoisted on the tower of Zion, and walls of salvation surround the citadel—songs of salvation resound through the streets of Jerusalem, and the name of the conquering warrior echoes through the plain—the holy hills vibrate with the melody of songsters returning from captivity with everlasting joy upon their head—simultaneous thanksgivings ascend from all parts of the world to that mighty friend of the wretched, who, at the expence of his life saved them from unquenchable fire—the gates of the celestial paradise are thrown open, and the people loved into safety pass on from the precincts of death to the blest shores of eternal fruition, exclaiming as they go, "This God is our God for ever and ever!" and entering the pre-ordained mansions of eternal felicity, shout his praise.

Behold the immutable grasp of sovereignty that held fast the church in this glorious centre ! Here we rejoice in the *vicarious* nature of his sufferings and death ! Here we have the *brightest* opening of the personalities in the Deity, and the grand centre where they stand everlastingly *distinguished*—the most brilliant manifestation of *voluntary* love ever known—an immense display of his intrinsic worth—a glorious exhibition of divine *forethought*—and an ample discovery of the *plenitude* of covenant provision—all terminating in the endless glory of the eternal Trinity in undivided Unity !

A LETTER TO THE EDITOR OF THE SPIRITUAL MAGAZINE.

SIR,

IN your Number for this month, I have read a copy of a letter from W. A. M. to a baptist minister, in the county of Hants, who appears to have objected to certain expressions or sentiments delivered by W. A. M., who is, I presume, a preacher ; and whom I would intreat to bear with me in *true christian liberality*, while I offer a few remarks on his objectionable expressions, which after all the explanation given by W. A. M. are exceedingly so. I have had some experience, Sir, both of the *world*, and of the *church*, and have witnessed with pain of heart the pernicious influence which such sentiments as those expressed by W. A. M. have on the carnal mind.

The first objectionable expression I notice is, that of “ God permitting men to sin in order to punish them for it.” I knew a preacher some years ago, who used to deal out similar sentiments : and what was the consequence ? Why, the illiterate part of the congregation began to work in their gardens on the Lord’s day, instead of going to a place of worship. I enquired of one man why he did so ? and his answer was, that “ Mr. — tells us, that we can do nothing ; if we are to be saved, we shall be saved ; and if we are to be damned, we shall be damned.” And this same poor deluded creature was in the habit of publishing this ignorant but pernicious sentiment among some hundreds of working men who most cheerfully drunk the poison in. I cautioned the man first alluded to against proceeding in such a dangerous course, and feel happy to say, that he took my advice, and has since become a humble scholar in the school of Christ. W. A. M. must allow me to add, that in my opinion the portions of holy writ which he quotes to justify his sentiment carry a very different meaning.

W. A. M. also “ rejoiced there was such a place as hell.” A more unscriptural unwarrantable expression I never met with before, and ought not to have any place in comparison with the song of praises which the children of Israel sang at the destruction of their enemies. A pretty sort of preaching Paul would have made of it at Mars-hill, if he had commenced his oration to the Athenian idolators thus : “ Ye men of Athens, I rejoice that there is a hell in which to punish you

for your idolatry. God is permitting you to bow down to these idols in order to punish you for it, and that your punishment may be the more signally displayed."

But, Sir, Paul had not so learned Christ. He stuck to his Lord's commission, and published "good tidings of great joy" to poor sinners, but never "rejoiced that there was a hell for them!" Terrifically sublime indeed! And it may be that when W. A. M. shall study a little more the humbling precepts of the holy gospel, he will feel a little more charitably for those who do not venture to soar quite so high as himself in the element of sublimity!

Admiring as I do, Mr. Editor, your bold and impartial conduct in the cause of truth, and relying on the insertion of the foregoing remarks on W. A. M.'s letter in the *Spiritual Magazine*,

I remain, Dear Sir, most truly, your's,

Waltham Abbey.

TERIO.

(For the Spiritual Magazine.)

THOUGHTS ON THE NATIVITY.

IMMANUEL! O hallowed name!
Endeared by ties, no angels claim;
What rapturous sounds salute my ears,
Whilst God in human flesh appears.

Th' angelic host his birth proclaim;
With eyes intent on Bethlehem:
Amaz'd to see a worm of earth,
Give to her own Creator birth.

Clad in a form of human mould,
Prepared by God—and long foretold
By prophets, who in vision saw
This great Fulfiller of the law.

A feeble star (whose twinkling light,
Just seen by faith, but lost to sight:)
Marks the lone road to Ephrath, where
The Son of God did first appear.

There, brought by Wisdom's errless hands,
(First-fruits of grace from Gentile lands),*
Her sons on Judah's monarch wait,
And pour their treasures at his feet—

(Not HER's, who blessed was to bear
The Holy Child; but not to wear
His glory!—that alone must be
To whom pertains the Deity.)

Veiled from the gaze of nature's eye,
Lo, faith discerns the mystery—
God—Father, Son, and Holy Ghost,
Revealed, declared, adored in Christ.

G**

* There are no facts to disprove that the eastern Magi were Gentiles; in the absence of which, the presumption is that they were, as would appear from some parts of the Old Testament; among others, see the 72nd Psalm.

ORIGINAL ESSAYS.

 LV.

THE CHURCH MADE HOLY BY GOD, AND SEPARATED FROM THE WORLD.

In the gospel of our salvation we are taught that God hath not called us unto uncleanness, but to holiness; we are therefore under peculiar obligations to him for the friendship which he has manifested to us "by the washing of regeneration, and the renewing of the Holy Ghost." We were not naturally entitled to expect this love; it is an expression of the sovereignty and independency of God most high. The reason why he has acted towards us in this way is his own good pleasure, and the end which will be effected by it is his endless glory. No other motive could induce God to make choice of the church in Christ, and no other end will appear when the number and sanctity of the saints will be perfected.

There are various methods expressed in the scriptures by which God is now separating his people from the world; but the first act of God towards them was his voluntary choice of them in Christ before the world. This act in God is the fruit of his love, and the root of our sanctification. By it we were chosen to union in the person of Christ, and connected with him in all the grace which he has received. On this principle we were preserved in him when the human family were destroyed, by sin, in Adam; for this order of things is far superior to that under which we were at first created; the one establishment was natural, and pertained to an earthly mode of existence; but the other is an heavenly one, and it is never to be abolished. The decision of God concerning of the church in Christ, is the sole cause why christianity has existence in the earth. The grace of salvation pervades every part of the gospel dispensation, and it fills the whole of it with imperishable purity. The holifying influence of the person and ransom of Christ, is by it confined to the people to whom he is an heavenly Head.

When we had lost our natural purity and perfection by sin, that became an occasion to unfold the love of God to us in a peculiar form, viz. by the incarnation of his own Son, who appeared in our world to accomplish the redemption of his fallen spouse. Nothing is so offensive to God as sin, yet he retained his love for his children when they became sinners, and because he loved them he sent his Son to redeem them from all iniquity. Jesus never concealed nor denied the wickedness of his fallen brethren; but he by his services and sufferings, even to death, expressed his love for them and to divine justice; so that he having made an end of sin, in a righteous way, he has thereby separated his people, to be holy to the Lord for

ever. There is now no charge of guilt recorded in the court of justice against the family of heaven; and the Saviour is authorised by his Father to exert his almighty energy, in the virtue of his ransom, to gather his people together, to serve him according to divine appointment.

The Eternal Spirit is the witness of the love of the Father to his children; and he also bears testimony to the personal dignity and virtue of Christ. This he does by creating us anew, for he ever keeps his eye steadily fixed upon the law of settlement, by which the saints are constituted heirs of the heavenly kingdom. We are secretly comprehended in the person of Christ, and we are sheltered beneath his cross from the consequences of sin; but we can know nothing of these things before we are made new creatures. Accordingly the Holy Spirit sovereignly imparts divine life to us, which is our vital power of action. By this means he constitutes us really holy; for he has nothing to bring to us, but what is radically comprehended in the love of God, through Jesus Christ our Lord. This is a state of being which can neither change nor perish. As a necessary and certain effect of this important change effected, we soon perceive some desire to know the way of God more perfectly. The enmity of the heart against God is slain, and the reigning power of iniquity is broken; so that in this sense we are reminded that the man is truly holy to God.

The Lord the Spirit ever honours his own written word, by using of it to carry on the solemn decision of the Father. Every part of scripture is an expression of the wisdom and will of God. The whole frame of truth is connected together, in the person of Emmanuel; and he is the source of life that fills the whole of it with saving virtue. When therefore we are called to the fellowship of the gospel, every instance of divine mercy afforded to us is to allure us away from the evil thing which God abhors. Indeed all the openings of love to us by the scriptures are expressions of the sovereign decision of God that his people are separated from the guilt and uncleanness of sin. The blood of atonement which is applied to the conscience by the Eternal Spirit, nourishes the mind, and causes our graces to become active. The light of truth fills the mind, and we behold the Saviour, and cleave to him with full purpose of heart. His willingness and ability to save to the uttermost all that come unto God, cheer and animate our spirits, and we confide our all to his care and protection.

Our vital connection with the person of the Son of God, is the formal reason why we receive suitable supplies of grace to maintain us in a profession of the faith. When God makes a man a real christian, it is his intention to give to him heavenly bread to eat; and the food which preserves him in existence, promotes his vital sanctification. In the various duties and services which we are commanded by God to observe, as these things are evangelical in their nature, we are set apart by the use of them to be holy to the Lord.

Our prayers are the means by which we obtain help to persevere in the path of duty. We express by them our fears, wants, and sorrows to God, and he is pleased to reveal his mercy and goodness, to our satisfaction and joy. There is a unity of design between God and the humble petitioner. He is disposed to relieve and succour his children, and they ever wish to be made holy in the services of his house. Every part of religious service which is done by a good man on a proper foundation, and in a right way, is ever useful to separate him from this present evil world.

The special design of God toward his family, is always apparent in all the acts of his grace upon them. His knowledge of them is not simply understanding that they are in existence, but it is such an approbation of them as to do them good for his own name's sake. We enter upon a course of life that is peculiar to those people whose names are written in heaven; and the first step which we take in this life is inseparably connected with a crown of righteousness in the heavenly world. What then can be compared with the holy state in which a just man is found? Nothing. There is no curse in his lot; nor is there any evil which he will feel but it will be an occasion for him to elicit the heavenly purity which he has derived from the head of the church.

We may say, that another expression of the separating grace of God is to make all the objects of his choice the temple in which he resides. Our bodies are consecrated for God through the Spirit. This is not common to all men. It is therefore a mark of distinction which God is pleased to confer upon some men. We are again reminded that this habitation in which Jehovah dwells is not left in the corrupt state of nature; it is separated by his living in it to be holy. All the grace which is comprehended in election, redemption, and a state of vital sanctification, is manifested in that man where God has taken up his abode. We mean by this statement, that the whole of it is displayed radically by the distinction which God has created.

Every christian is an active, devout, and humble worshipper of God. His understanding is employed in the services in which he is engaged. The word of truth is the lamp which illuminates it; and as he is enlightened to perceive the way of salvation, he chooses with affection Jesus as his friend. The love and merit of the great Redeemer are refreshing to the spirit of the godly man; when they are revealed and applied to him the chains of sin are broken, and his bondage and servility in the service of Satan terminate; spiritual affection becomes lively, and the things pertaining to the person and kingdom of the great Emmanuel are to him invaluable. How insipid are all the corruptible things of this life when the permanent realities of eternity are received by precious faith. There is in our active service for God a present reward: our immortal minds are enlarged and strengthened by the mercy which God is pleased to shew unto us in the path of duty. We perceive that in all this order of things that God is separating a people for himself. We must not say that every

appearance of worship which we perceive among men is genuine. No ; there is a radical distinction existing in the bosom of a genuine christian which gives a peculiarity to all his conceptions, perceptions, feelings, desires, motives, and actions, which render them acceptable to God and beneficial to men. " Such honour have his saints."

It hath pleased God to provide for his children a fountain in which they may wash away all the uncleanness of their nature. In this respect they are singularly separated from all other men under the canopy of the heavens. Every ungodly man living is opposed to this way of access to God. But the genuine christian has the clearest discovery of his native corruption, joined with an affectionate adherence to the Saviour, and the Holy Spirit sheds upon his mind a benign influence by which he is encouraged to plunge himself into the fountain of atoning blood to wash away the foul stains of sin. Never does he approach to God without mentioning this only source of purification, and he finds by it a ready entrance into the presence of our most gracious Father, and a hearty welcome to all the immense love of his heart. What a distinction ! How unmeaning does this appear to the carnal mind, but what vigour does it put into the heart of the humble disciple of Jesus. " They are not of the world, even as I am not of the world."

From the hour of our spiritual birth, until the moment of our natural death, we obtain proof upon proof of the friendship and good will of God towards us. We are often led to the banqueting-house to partake of the rich bounties provided for us at the amazing price of our Saviour's blood and life. And when we are not thus indulged by God, but we are placed by him in scenes of difficulty and perplexity, even then " we have meat to eat which the world cannot eat." Oh ye highly favoured saints of God, think of this whenever you are passing through waves of sorrow ; the billows which buffet you are messengers of mercy to waft you nearer to the haven of perfect peace. Even in these scenes of your life your Father is separating of you from all other men upon the face of the earth. If he did not love you, he would never controul by his power the sorrows of your heart to break down the power of sin in your ransomed souls.

When the final close of things shall take place in this world, and the whole church will appear with Christ, clothed with garments of perfect sanctity, in that blest world to which he is gone, it will then be seen and known, that the separating grace of God which now distinguishes the church from the world, is the sole cause why the saints are preserved from the spirit, the doom, and the end of the unrighteous. To exist in this world with an assurance that we have a name in the book of life, is a blessing of everlasting worth to those who are favoured thus by God ; and to expand our thoughts, and to look forward to that day when the whole universe will be assembled at the bar of God, expecting that we shall obtain the sanction of our Judge ; it will animate the soul to run with patience the race that is set before us, and preserve us in the course until we have reached

the goal of our destination. Jesus will be there to welcome to his kingdom all the weary pilgrims who must pass through earth to their heavenly home. This friend of sinners will say to his ransomed brethren, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." His enemies will be banished from his presence, and the sabbath of rest which he will keep with his friends will be the consummation of his manifest glory, and the everlasting reward of his humble followers.

(For the Spiritual Magazine.)

REPLY TO DENIZEN ON THE FAITH OF GOD'S ELECT.

IN the November number some heavy charges are brought by Denizen against W. N. for his views of the faith of God's elect; that his ideas are not scriptural, and Denizen, therefore, 'wonders at the positive way of expressing himself, seeing he brings forward no proof of their decision in his favour.' If W. N. through a persuasion of the scripturality of his views, and also the need of brevity, did not refer to chapter and verse; yet he still thinks his ideas are consistent with divine revelation, and may be supported by reference to particular parts of scripture; and in so doing, if this paper should not be so circumscribed as the former, hopes you will excuse it, and allow him to endeavour to vindicate, what he believes to be the truth.

When he first sat down to write on the subject, it was after many years observation, of 'the various notions,' which different persons have propagated on the subject; added to which, his own reflections and conclusions induced him at length to give his opinion also.

W. N. will forbear from attempting to enumerate the various views that are given concerning faith, and confine himself to two hypotheses; namely, 1st. That which is supposed to be a mere assent of the human mind, though allowed to be by the agency of the Holy Ghost, but yet when that faith is received it becomes the duty of the subject to exercise it; which faith and the exercise thereof, does not appear to be the faith of God's elect, in the full meaning thereof. 2ndly. That faith which in all the recipients of it, is attended with an assurance, 'whereby the soul can rely without a doubt on Christ alone, for righteousness and eternal salvation!' These views being contrary to what the writer hopes he has been taught by divine agency, and also to the experience of very many of the regenerated children of God, will perhaps be an excuse for decision of language; yet if it can be shewn in the spirit of the gospel, and the authority of scripture, that his views are not consistent with truth, he will willingly relinquish them, but till then will aim to maintain the ground taken. And, therefore, proceed to observe, that Denizen does not approve of the appellations given to the principle of faith: his words are, 'W. N. says the faith of God's elect bears the appellation of the 'new-man,

the new-creature ;' I should be glad with information, where he finds scripture for this idea.' Now this is not a fair and correct quotation, for in mine I attempt to shew the distinction between the principle of faith and the actings thereof : by the principle, I understand the ground or foundation, or life, or substance, as the apostle says ; " now faith is the substance of things hoped for." It is unreasonable as well as unscriptural, to expect the actings of faith without the substance of faith. A man in a state of nature, has nothing implanted to work upon ; but the regenerated man is the subject of divine life, and that holy principle is drawn forth by the Spirit, in acts of faith, love, &c., and are denominated the fruits of the Spirit. And what may or may not be understood by my first paper, hope it will clearly appear that the Lord the Spirit is the agent in implanting the substance or principle of faith, and also in drawing forth that divine life into acts of obedience, 1 Pet. i. 2. or in believing as expressed, 2 Thes. ii. 13. where it is fully expressed concerning the elect, in those emphatical words, " because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth," or operations of faith. Here is election and salvation, but it is " through the sanctification of the Spirit ;" or as it is, Tit. iii. 5. " not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewings of the Holy Ghost : which act of regeneration, is an implantation, communication, or infusion by the Spirit of divine life, 2 Cor. iii. 6. or a holy principle, or the substance, Heb. xi. 1. or the incorruptible seed, and the renewings, or quickening, or drawing forth of that principle, 1 Pet. i. 23. And our Redeemer hath given us a decisive word to that effect, John vi. 29, 44, 65. " Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent ;" see the other verses. And this spiritual nature in the heart of the subject, who is made the recipient thereof, after this happy union, is denominated a new creature, 2 Cor. v. 17. or new man, " which after God, is created in righteousness, and true holiness ;" which appellations arise wholly from the implantation of divine life, Eph. iv. 24 ; Gal. vi. 15. And he, that is, the believer, is the subject of the new birth, being born again of the Spirit, John iii. 5, 6. and from henceforth manifests that he is separated from the men of this world : and that he is seeking and waiting for a world to come, being made the partaker of the divine nature, 2 Pet. i. 4. which when bestowed, is not left to the regenerated man to make the best use of it he can, and exercise faith, hope, and love. Here a distinction is to be considered between spiritual and moral acts ; and while one is his duty, the other is under the power and efficiency of the author and giver thereof, Phil. i. 6. who works on the hearts of those on whom he bestows this heavenly gift, in quickening the subject, by drawing forth this divine nature into acts of the fruits of the Spirit, which are " love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," Gal. v. 22, 23. " For the fruit of the Spirit, is in all goodness, and righteousness, and

truth," Eph. v. 9; and this work is carried on in a way of believing, but not in all persons alike in the same degree; for while the act of regeneration, or the new birth, is the same in all that are favoured with it, the actings of faith are not so lively or strong in every regenerated person: "unto every one of us is given grace according to the measure of the gift of Christ," Eph. iv. 7, 13. And there are diversities of operations, but it is the same God which worketh all in all, 1 Cor. xii. 6. "wherein also ye are risen with him through the faith of the operation of God," Col. ii. 12. We will also refer to the experiences of the people of God; are they, even generally speaking, free from doubts and fears? Do they all enjoy the same degree of the actings of faith, and the other fruits of the Spirit? No! If the actings of faith are the same in all, it is to be hoped. Denizen will endeavour to make it appear, in a scriptural, rational, and explicit manner; but to the writer it appears clear they do not, for though they are the subjects of the holy principle, they are also the subjects of a body of death, Rom. vii. 24. that is always in operation, to their great annoyance; and so far as it pleases God to permit it to prevail, though it has not the dominion, it has a tendency, in its operations, of beclouding and bewildering the subject, and of occasioning many doubts and fears, much darkness and perplexity, guilt and defilement of conscience, which also frequently arises from the subject's own conduct; so that instead of faith being active, lively, and strong, the subject is liable to fear he knoweth nothing of the power of godliness; until it is the pleasure of him, who gave him grace at first, to dissipate his doubts and fears, and favour him with victory over sin, and the insinuations of the enemy; and then he is enabled, according to the measure of divine power granted, to look by the eye of faith to Jesus; to rely on the mercy of God by faith in his blood, Rom. iii. 25. And in proportion as he has victory over sin and unbelief, by the power of the Holy Ghost, so the acts of his faith are more or less strong, Rom. iv. 19. he is favoured with a greater or less degree of the actings of faith, which is what we understand by strong and weak faith, as the Saviour said to the woman of Canaan, Matt. xv. 28. "O woman, great is thy faith;" and which being a relative term, implies that there are little as well as great acts of faith; so also Abraham was strong and not weak in faith, Rom. iv. 19, 20, and if one person is strong in grace, it surely implies that another may be weak; also as it is with faith, so it is with love, and the other graces of the Spirit; and as a proof thereof the account of Mary Magdalene appears irrefragable, Luke. vii. 47. The Saviour said to the pharisee, "Wherefore I say unto you, her sins which are many are forgiven, for she loved much; but to whom little is forgiven, the same loveth little." So also we may speak of zeal, great and little; of patience, peace, humility, &c. &c. And also why not by the same parity and scripturality of reasoning, speak of the actings of faith? not that the substance of faith is thus fluctuating; no, blessed be God, the gifts and calling of God are without repentance, Rom. xi. 29. If we believe

not (with the actings of faith) he 'abideth faithful, he cannot deny himself, 2 Tim. ii. 13. Hoping I have now expressed myself so as to be understood; and if my first paper was not sufficiently explicit, but left room for any to suppose that my meaning was that doubts and fears are a constituent part of faith, or that the actings of 'faith and regeneration is one and the same thing!' and that there are 'many unscriptural unintelligibles,' it would be matter of great regret; but am not convinced at present it is so expressed; and it seems surprising that such a thought should be entertained.

But to proceed: this new man, or new creature, must have life, and breath; it must act; it must see, handle, taste, and feel, in a spiritual sense.

See the eleventh chapter to the Hebrews,—the apostle begins with the substance of faith, and subsequently shews that those metaphors are not inapplicable.

Verse 3. "Through faith we *understand*:" this is something like the understanding being enlightened, or illuminated. Abraham *looked* for a city. Verse 10. How could he look, without spiritual eyes? The apostle tells you, it was by faith! So by faith Moses endured, as *seeing* him who is invisible. Verse 27. Again verse 13. "These all died in faith, not having received the promises, but having *seen* them afar off." Also Abel by faith offered an acceptable sacrifice; and I presume it was by the hand of faith, figuratively considered. Others diligently sought him; which shews, that faith has feet, metaphorically speaking. Therefore why should Denizen be so displeased with the metaphors used by W. N. '*I wonder at his positive way of expressing himself*:'

If they do not agree with the views of faith Denizen has, it appears they are allowable with the foregoing description of faith, which seems to W. N. to be scriptural. But what follows is shocking; wherein he says, 'again if the new man be an holy principle' (whether it be faith or not); what hath an holy principle to do with the blood of Jesus for the pardon of sin; or the justifying righteousness of Jesus? Surely holiness cannot need cleansing! I am ready to say, in the exulting language of the psalmist, "Bless the Lord, O my soul; and all that is within me bless his holy name," that we have not so learned Christ. What can Denizen suppose induces the sensible, or rather the insensible sinner, to look to Jesus? Is it sin which hath the dominion? Is it the carnality of his nature? the enmity of his mind? Yea, I will ask, is it the guilt of his conscience? No, no; instead of inducing him to look to Jesus, their reigning power impels him to rebellion, and if possible would pluck the Almighty from his throne; then what will induce the sensible sinner to look to Jesus? I answer, the holy principle, under divine agency. There is nothing short of the power of the Holy Ghost that can subdue the inveterate enmity of his mind, or the carnality of his nature. The truth is, the Lord the Spirit communicates the regenerating or sanctifying holy principle into the heart of his chosen vessel, and by which

agency the subject is taught of God those divine truths that are connected with salvation, such as his own sinfulness, weakness, and total inability, to extricate himself from his miserable condition; and the divine Teacher directs his faith through the medium of his enlightened understanding, his discriminating judgment, his subdued will, and his more or less ardent affections to look to Jesus. And what does he see there by the eye of faith? What! why the precious peace-speaking blood of atonement, that is all-sufficient for the pardon of his sins: and also the glorious justifying righteousness by which he is made meet to appear before an inflexibly just and consummately holy, eternal, and incomprehensible Jehovah. Yet this looking to Jesus is not without the operations of unbelief, more or less arising from the body of death he is the subject of; "for the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would," Gal. v. 17. Therefore, I conceive it is not as Denizen says, 'the soul can rely, *without a doubt*, on Christ alone for righteousness and eternal salvation.'

It seems my opponent is much dissatisfied with the idea of the gradations of faith, and he says, 'now I suppose that W. N. would have it, that the lowest acts of faith is by such, whom he says are doubting and fearing all their days.' Now this is a mere supposition; for whatever he may suppose, I have not said so, nor am inclined to decide such a point.

But Denizen appears to have recollected himself that he was liable to give offence, to those whose actings of faith may not be so strong as his own, or some with whom he may be connected: and therefore says, 'lest I should offend any of the little ones in the Lord's family, I would state, that no doubt very many real christians live much of their time doubting and fearing.' What! when they have the 'gift of precious faith whereby the soul can rely, *without a doubt*, on Christ alone for righteousness and eternal salvation? Is this quite consistent? or rather, is it not an admission, that the actings of faith in some of the 'little ones,' is not so strong as in some others? Why this is the very view of the subject I am contending for, and is a proof of what is meant by gradations, which is easy to conceive of by scripture authority, as well as the various experiences of God's children. But Denizen goes on and says, 'at the same time, I cannot conceive, how doubts and fears, can with propriety be called the exercise of faith;' or as I understand he means, the actings of faith. No! nor no one else in their right mind. And how Denizen in the exercise of rationality, should understand it so by what I have written, I cannot conceive.

The following section in Denizen's paper, is so full of the shade, and what appears to me sophistical, that it would be wasting time and paper to follow him.

But the next sentence requires attention, where he says, 'does it appear consistent to say, doubt is little faith?' Where Denizen has

picked up this sentence I know not, but should be ashamed of myself and my paper, if it could be found there, or even made out, by fair implication, and should be willing to make an atonement to common sense, for such an egregious absurdity!

Again he says, 'in the act of believing there can be no degrees.' If Denizen means in the sense I explain it, then I say in his own words, 'I wonder at his positive way of expressing himself, seeing he brings forward no proofs of their decision in his favour.' Which if he was to endeavour to do, we should know better what he means; and if he should, we hope he will be scriptural, and consistent with the experiences 'of the little ones of the Lord's family.'

And now we come to the last, but not least, important of the sections, where Denizen says, 'there are many other assertions which highly deserve censure; such as many acts of W. N.'s faith—as faith revering divine revelation—blessing God for his revealed will—faith loving a preached gospel—faith desiring to glorify God in this time-state, and that which is to come—faith illuminating the understanding,' &c. And so you think these 'assertions highly deserve censure.' Well, we will examine them by the touchstone of divine truth. The first and second assertions are comprehended in one sentence, as expressed in my paper, which runs thus; faith is also drawn forth by the Spirit, to receive and revere divine inspiration, and bless God for his revealed will. I confess, I am at a loss to know, why Denizen should consider this sentence as 'highly deserving censure.' Can he conclude, that an acknowledgment of the teaching and leading of the Spirit is censurable? Surely not! Does he believe in saying, for faith to receive and revere divine inspiration, is censurable? I seem to be bound to believe he does; and if so, I am really ashamed of such inconsistency. But we will take another view of the matter; and suppose some one had said a man *not* under the agency of the Spirit, *not* the subject of faith, receives and reveres divine inspiration, and blesses God for his revealed will; I should say such an assertion 'highly deserves censure,' because from whence is believing and gratitude to arise? Can it be from the man's sins, from his unbelief, his carnal nature or mind? Therefore to say, that an observation of the acts of faith in the hearts of the regenerate by the Spirit is 'highly deserving censure,' seems like the language of an unbeliever, an enemy, an infidel, rather than a believer, a friend, a firm friend to divine truth. But respecting receiving and revering divine inspiration, and blessing God for his revealed will; is there any one who believes, loves, and fears God, and Jesus Christ whom he hath sent, who does not revere divine inspiration? Why according to the nature of things it cannot be otherwise: faith must have something to live on; and nothing short of the oath and promise of our covenant God and Father, will satisfy faith; "the word of the Lord to them who believe is precious." Psalm cxxxix. 17. 2 Peter i. 4. And I should hope Denizen, on re-consideration, will allow it; but he has

said, 'it deserves censure' to say that faith receives and reveres, &c. Now then, to the precious word, and may it be applied by the Spirit to each of our minds. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," 2 Tim. iii. 16. And in his own time, according to his infinite wisdom, the Lord the Spirit applies his own words to the hearts of his chosen people, who are born again, by his Almighty power, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter i. 23. "But the word of the Lord endureth for ever, and this is the word which by the gospel is preached to you," verse 25. But the word preached, did not profit them, not being mixed with faith, in them that heard it." Heb. iv. 2. Another sentence which he says, 'highly deserves censure,' is faith loving a preached gospel; which as a mean, continued by the teaching of the Spirit, and the directing hand of the head of the church, and so much calculated for the benefit of his people, or if you please 'the little ones in the Lord's family,' demands our gratitude and praise; we mean the preaching the gospel, not trash—wheat, not chaff; and when we have the opportunity of hearing the true gospel, and under divine influence mixing faith with the word preached, we are ready to exclaim, "how beautiful upon the mountains are the feet of him that bringeth good tidings:" and by the instrumentality of his servants, hath continued this blessed ordinance to this day. And let Denizen say what he will, faith hath many actings, and many sweet morsels here.

Another observation of the act of faith respecting the language of God to his children is, "Thou shalt glorify me:" and that is what faith desires, and is looking for in this time-state, and that which is to come.

So this act of faith is 'highly deserving censure!' Well, really, it is much to be lamented Denizen does not know better: the scriptures inform him, faith in the heart of the believer, is an active principle, and the subject thereof is more or less inclined to glorify God; the love of Christ constrains him; a sense of his discriminating love to him, influences him by the agency of the Spirit to obedience to his will, and consistent with the apostle's language, Rom. xii. 1. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And again 1 Cor. vi. 20. "For ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." And the man who is destitute of this living active principle, although it is true he may have faith, yet it may be a faith like a corpse, a dead faith, James ii. 17. and it will be our mercy, if enabled to look well to what sort of faith we have.

But if the mind of a man is not guarded by such a shield, the faith of God's elect, it is no wonder if he gets 'into confused notions of faith,' and in the confusion loses himself.

City, Nov. 14, 1839.

W. N.

REVIEW.

Sermons by the Rev. William Ford Vance, M.A. Assistant Minister of St. John's Chapel, Bedford Row, 8vo. Nisbet.

ON taking up the volume of Sermons now before us, we felt anxious that they might contain a *pure* statement of gospel truths. For it must be allowed, that the greater majority among the higher class of society are so bigotted by education and habitual association to the national church, that they even consider the episcopal clergy as the only persons properly qualified to discharge the duties of the ministerial office. Hence it is, that while they profess their belief in the leading doctrines of the gospel, they remain in the greatest ignorance, arising from the want of a faithful ministry. And having a personal knowledge of the importance of the station which the Author of these Sermons stands connected as an Assistant Minister, a station where the amiable CECIL laboured for many years, and who, we doubt not, had many seals to his ministry, and which still continues to be numerous attended, we felt no small pleasure in finding these Sermons as a whole possess much scripture truth, with chasteness of style, and a close appeal to the heart, well calculated under the unction of the Holy Spirit, to instruct and edify the hearers, particularly the young.

The Sermons are miscellaneous, nineteen in number; to which some pathetic lines on the death of a brother, which evince an ardency of affection most commendable, are added. To gratify our readers, we will select a few passages.

In the third Sermon, on the Holy Spirit's agency, he thus remarks:

"When that mighty Spirit was poured from on high on those poor fishermen of Galilee, and the publicans and sinners who together with them had acknowledged the crucified Jesus as their Lord and Saviour, then was brought about, through their apparently contemptible instrumentality, one of the most amazing and unexpected revolutions the world ever witnessed: then did the religion of the despised Nazarene triumph upon the ruins of the long-established heathen superstitions: the Dagon of pagan idolatry were made to bow down before the ark of the new covenant; the worship of stocks and stones gave place to the worship of Jehovah; and the mightiest nations of the world were unwillingly taught to confess "that God had made that same Jesus, whom men had crucified, both Lord and Christ.

"Yea, and when the prophecies shall have received their full accomplishment, and when that mighty Spirit shall again be poured from on high upon *the world in general*—as there is no doubt that it will in the last days—then shall a still more wonderful and glorious change be brought about than has ever yet been witnessed by the eye, or probably conceived by the heart of man. The kingdoms of the world shall then become "the kingdoms of our God and his Christ." "The knowledge of the Lord," no longer confined, as now it is, to one small portion of the globe, in the language of the prophet Isaiah, "shall cover the earth, even as the waters cover the sea." The Saviour's long-predicted reign of righteousness and peace over a *regenerate world* shall then commence. The angry and malignant passions of mankind shall be for ever hushed into silence, and give place to universal love, and brotherhood, and good will. Then shall "the sword be turned into a ploughshare, and the spear into a pruning-hook; nation shall not lift up sword against nation, neither shall they learn war any more."

"Then too, shall the "natural branches" of Abraham's stem "be grafted in again," upon their original stock: the ancient people of God, so long cast off because of unbelief, shall acknowledge the crucified Jesus as their long-expected Messiah, their "King of righteousness and salvation," and be restored to their primitive place in God's favour, and probably to their native country."

The following quotation from the fifth Sermon, entitled, 'The Important Secret,' relative to the office of the Holy Spirit, we insert, because the present is a day in which the person of God the Holy Ghost is almost excluded.

"The office of this Omnipotent Agent in the economy of grace, is to enlighten the understandings of those to whom he is sent with a right perception and belief of the gospel scheme of redemption. "The Spirit searcheth all things, even the deep things of God:" and it is his delight to make known these "deep things of God" to humble and faithful souls, as far as is essential to their spiritual comfort and well-being.

"His province it is to convince of sin, and bring the convinced and self-condemned sinner to the knowledge of an Almighty Saviour. His part it is to unlock the secrets of redeeming love to trembling, sin-burdened souls; to disclose to them those wondrous things "which the angels desire to look into;" to shew them that "great mystery of godliness, God manifested in the flesh," reconciling a lost world unto himself; to reveal to them the "everlasting covenant" of grace, sealed with Immanuel's blood; to "make them comprehend, with all saints, what is the breadth, and length, and depth, and height of that love which passeth the knowledge" of carnal and unconverted men; to point to them, in the incarnation, death, and glorification of God's dear Son, an exhibition of justice exercised in the way of mercy, and of mercy exercised in the way of justice; and, in a word, to convince them, that, through the atoning sufferings and righteousness of Jesus Christ as the covenant Head of his people, "God can be just, and yet the justifier of the sinner who believeth in his Son." "

We regret our limits will not permit any further extracts.

Throughout these Sermons, the Author discovers such an entire dependence on the Holy Spirit's influences to render effectual the word preached, that while there are some passages which we do not cordially approve, yet as we cannot but believe the Author stands on the Rock of Ages, our earnest prayer is, that he may grow in grace, and in a more perfect knowledge of our Lord and Saviour Jesus Christ.

A Few Thoughts about Antinomianism, in Letters to a Lady. By Sylvanus. 12mo. Harper, Cheltenham.

We desire at all times to be found vigilantly—as occasion may require—contending for the faith; but we are by no means disposed to contend for names, nor as some good men; even the excellent of the earth, (who are now enjoying the vision of eternal bliss) have done, would we appropriate to ourselves epithets with which our enemies brand us as a stigma of disgrace. Although by a little inquiry into the original derivation of the opprobrious name—*antinomian*, we might easily shew its misapplication, yet we would rather take it in its usual acceptation, and general import, as intended by our enemies, which is that of taking advantage of freedom from the law to live in sin, and in that view we deny the application of the name, and would say with the apostle, "Shall we sin, that grace may abound? God forbid!"

The letters before us are replies to the inquiries of a lady respecting the state of religion in Cheltenham : in the first, the author refers to antinomians, and their peculiar tenets. The four following are on the law. The sixth is a review of the pharisees of 1829. The next six treat of the subject of sanctification. Then follow three on antinomian preaching—three on Calvinism—the nineteenth letter is on the world and the church—the twentieth on Cheltenham preaching ; and the volume closes with a note.

Our author in his letters on the law, maintains the opinions advocated by the Rev. Mr. Carne, in his able discourses on the abrogation of the Mosaic law, viz. that the Jews were under the Mosaic ritual until the death of our Lord, when it was utterly abolished :—that the gentiles were never under its obligations at all ;—and that now the whole church, both Jews and gentiles, are completely dead to any law, but the law of Christ, as embodied in the precepts of the gospel. In his fifth letter, referring to the never-ending disputes on the law as the believer's rule of life, he makes the following judicious remarks :

“ The fiery and endless disputes about the law, have ever appeared to me equally vain and unprofitable ; and I have often thought, that the legalists, in so pertinaciously advocating their favorite dogma, were literally fighting with shadows, and contending for straws. For after all, what is the great matter in dispute, and what the real amount of difference between the parties ? The one acknowledge the ten commandments as the rule of life ; the other insist upon the precepts of the gospel as that rule. They are under the law to Christ only—they obey no other master, and recognize him as the only lawgiver in the church. But as the new testament precepts contain all the moral elements of the Jewish ritual, and the very sum and substance of the ten commandments, surely the dispute is worthless and unimportant. Do not these fierce polemics, come in fact to the very same point ; and mean the very same thing ? Read with close attention the preceptive parts of the gospels and epistles, and you will find, that they not only contain all those leading principles of moral truth, developed in the old law ; but principles far more refined and elevated—more worthy the character of God, and more calculated to promote the happiness of man. In this respect, the Jewish and Christian systems, will not bear a moment's comparison. The laws of our Divine Master, delivered by himself and his apostles, not only extend their obligations to all the minute and diversified relations of human life, enforcing the holiest conduct from the noblest motives, but they penetrate the very thoughts and intents of the heart : constituting a sublime code of ethics, infinitely superior in purity, truth, and beauty, to that of Moses.”

We have often regretted the general neglect which those designated antinomian preachers evince towards improving those natural talents which God has given them ; we fully concur, therefore, with the observations thrown out by the author in a note at the end of the work.

We recommend this little volume to our readers, as containing much useful instruction. And we would particularly urge its perusal on those who are scared at the epithet of antinomian, and yet are anxious to enjoy those blessings which can only be realized in proportion as the individual advances in more enlarged views of the covenant of grace, and the certain perseverance of every one of the election of grace : and we think to such the author has proved, that what is generally termed antinomianism, is only an *ignus fatuus*, tending only to retard the humble inquirer in his researches after truth.

The Everlasting Gospel: a Sermon, preached at the Re-opening of Bury Street Chapel, St. Mary Axe, after Enlargement. By Henry Heap. Palmer.

We heard with pleasure that it became absolutely necessary to enlarge Bury Street Chapel; for though we would not estimate the success of a minister merely by the numbers that attend his ministry, yet where the gospel is faithfully dispensed, and a free grace salvation clearly exhibited, and attended with the unction of the Holy Ghost, we are sure good is being done; for Jehovah hath said, "He loveth the gates of Zion more than all the dwellings of Jacob."

Mr. Heap has taken for his text, Revelations xiv. 6. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." After glancing at the three preceding chapters, he lays down two general heads as the basis of his discourse—First, to give a general description of the gospel—Secondly, to contemplate its transcendent nature and excellency.

In adverting to the life of God in the believer, Mr. H. remarks:

"The life of God in the soul is carried on and maintained by the distinct and united agency of the ever-blessed trinity of persons in Jehovah. The Father works in us to will and to do of his good pleasure; and accomplishes the work of faith with power. The Son is the author and finisher of faith; and the Spirit dwells in the heart of the regenerated, as the Spirit of life, faith, grace, holiness, and love. This heavenly principle is seen in their walk and conversation, filling them with the fruits of righteousness, which are, by Jesus Christ, unto the glory and praise of God. The christian is in a state of spiritual prosperity when he "walks humbly with his God." It is beautifully expressed in scripture, by a growth in grace, and in the knowledge of the Lord our Saviour Jesus Christ. There is in this divine life, as well as in the vegetable, a growing downward as well as upward. He is deeply rooted in humility, in proportion as he grows, or increases in an experimental knowledge of the love of Christ, which for ever excludes boasting; "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." The popular and fashionable notion of the present day, is, that corrupt nature in the sanctified grows better and better every day: this is anti-scriptural, and contrary to the hourly experience of all who are taught of God. Regeneration is not a reformation upon old principles, but a new creation; "If any man be in Christ, he is a new creature—That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." According to this divine and indisputable authority, the old man of sin, is the same in a believer as in an unbeliever, with this difference: in the former, he merely exists, for his *dominion* is taken from him, though not his *being*; but he reigns and rules as a tyrant in the latter. He that is an Israelite indeed, painfully finds to his grief of heart, that "when he would do good, evil is present with him; that "the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." Yet he rejoices, that to will is present with him; he delighteth in the law of God after the inward man; and that it is written, "the elder shall serve the younger:" for not being under the law, but under grace, is it written, sin shall not be in him? No! no! "Sin shall not have dominion over him."

This is a faithful and energetic discourse; and we are sure our readers will be repaid by its perusal. A brief account of the rise of the church and congregation is annexed.

THE
Spiritual Magazine;
OR,
SAINTS' TREASURY.

" There are Three that bear record in heaven; the FATHER, the WORD, and the HOLY GHOST : and these Three are One." *1 John v. 7.*
" Earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

FEBRUARY, 1830.

(For the Spiritual Magazine.)

REMARKS ON REVELATIONS XXII. 2.

" In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations."—Rev. xxii. 2.

IT appears to me that this and the preceding chapter speak of such a state of glory and happiness, of the church of our Lord Jesus Christ, as has never yet taken place on earth; she is represented as holding sweet communion with God, chap. xxi. 3. and such a freedom from all tribulation, sorrow, and pain, as to make us put up that petition, "thy kingdom come." Indeed it appears to speak of a new state of things—a new heaven, a new earth, a new city, with new honours and glory, wherein is nothing but purity, holiness, and praise; for the former things, as sin, curse, Satan, death, temptations, and trouble of all kinds, are for ever done away; and yet it appears that this state of things is to be on the earth, (the new earth) for the church is represented as coming down from God out of heaven, chap. xxi. 2—10. and if she is not in heaven, then surely it must take place on earth. But yet I think there are several things in this prophecy that may be *partly* applicable to the present time-state of the church; the passage on which these remarks are made is one of them, Rev. xxii. 2. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." From which I shall, First, point out the tree of life—Secondly, its fruitfulness—Thirdly, its situation—Fourthly, its leaves, and their healing virtues.

First. The tree of life no doubt has some allusion to that which Jehovah planted in the garden of Eden, Gen. ii. 9. which differed from the tree of knowledge of good and evil, as is plain, because Adam and Eve ate of one, but not of the other, Gen. iii. 22—24. for after eating of the tree of knowledge of good and evil, they were driven out of paradise; and the tree of life, in the midst of the garden, was guarded by cherubims and a flaming sword. Now it would seem that the cherubims and sword guarding this tree were to set forth the covenant of works, as broken by man, and the impossibility of his attaining life eternal by any works of his own; let him "put forth his hand" what way he pleaseth, the flaming sword turns every way, to guard the tree of life; so that a new way must be opened into the garden, or presence of God, or no more Eden pleasures. Thanks be to God there is a "new and living way," and this way is very near related to the tree of life, if we consult two places of holy writ; one is Rev. ii. 7. where Jesus, "the new and living way," our gracious High Priest, promises to give to every overcomer to eat of the tree of life; and by consulting John vi. 51—55. we find the food that he gives is himself, his flesh and blood. Now if he feed his people (as is evident he does to all that know him) with himself, and his overcomers with the tree of life, then he himself must be the tree of life. But Proverbs iii. 13—18. speaks decidedly on this subject, where wisdom is said to be a tree of life to all that lay hold on her; and this wisdom is the same that "dwells with prudence"—the same by whom "kings reign and princes decree justice;" and who, speaking as a person, says, "I was set up from everlasting, my delights were with the sons of men." Which could be no other than the glorious Mediator between God and man, the Lord Jesus Christ. Nor is it unusual for him to be set forth in his mediatorial character in the scriptures of truth by a tree; he is the "true vine," John xv. 1.—the "green fir-tree," Hosea xiv. 8.—"the apple-tree," Sol. Song ii. 3. if not "the cedar," Ezek. xvii. 23. and "the olive," Zech. iv. 11. all which, being figurative language, sets forth the excellence, beauty, preciousness, and value of Jesus, our gracious Lord, though all of them only set him forth in a faint way; for, as one truly observes, to set forth all his glories "nature must mingle colours not her own."

It may be observed, that as every tree is composed of several component parts, as root, trunk, or stem, and branches, so is the tree of life, or Jesus in his mediatorial character; his true and proper divinity may be compared to the root, hence he is the "root," (Rev. v. 5.—xxii. 16.) as well as the offspring of David;—as man, David's Son; as God, he is David's Lord. And from his root, or Deity, arises all his value, preciousness, and power to save. If it be necessary to prove that he is truly God, the scriptures speak expressly on this subject, see John i. 1. "the *Word was God*;" see also Rom. ix. 5.—1 John v. 7.—1 Tim. iii. 16. and Isaiah ix. 6. these are quite sufficient to prove his true and proper divinity; but as some persons are ever quibbling at these positive assertions, and going about to deny them, we may

observe, that they may be confirmed by the works ascribed to him, such, for instance, as the great work of creation, Col. i. 16. in which shine his "eternal power and *Godhead*," Rom. i. 20. and though some think that Col. i. 6. speaks of him as only an agent in the works of creation, yet we are assured that the Lord Jehovah had no agent in this affair, see Isaiah xlv. 24.—it was all done by *himself*; see also Isa. xliii. 1—3. where the Creator, Redeemer, Caller, Preserver, and Saviour, is all one and the same Lord God. Such a work likewise, as that of forgiving sin; Immanuel had when on earth power to forgive sin, Matt. ix. 2. though none can forgive sin but *God only*. Likewise raising the dead—judging the world, which works are peculiar to God alone; as also the names and titles he bears, the perfections of which he is possessed, and the divine honours commanded to be paid him, and actually received by him; all or any of which prove that our Mediator, Jesus Christ, is "*the true God and eternal life*," 1 John v. 20. But then Jesus is not God only, he is both God and man in one person; hence it is said, there is "*one Mediator between God and man, the man Christ Jesus*;" and as to his humanity, he is called a rod and a branch. So I think we may say that his humanity is the trunk, or stem, of the tree of life; and as the trunk of a tree receives its being and support from the root, so the humanity of Christ received both its existence and support from Deity; and as the branches of a tree receive their being and support from the root and trunk being in union, so I conceive from the wonderful union of the two natures in the one person of Christ, arises all the official characters of Jesus; which characters and relations I consider to be the branches of the tree of life. One branch, or official character of Jesus, is that of Prophet; and truly he has both foretold things to come, and likewise instructs his people in things needful for life and salvation—none "*teacheth like him*." Another is that of priest, to make atonement for the sins of his people, to stand in the presence of God as their ever prevalent Intercessor, and to come forth from Jehovah to bless them. Another is that of King, to rule over and in the midst of them, for their good; his nation will never be brought into difficulties which he cannot surmount; if they are in any kind of bondage and distress, he will not need to "*wait till the light comes*," before he knows what to do for their good, seeing that "*darkness and light are both alike to him*," for he ruleth in wisdom, righteousness, and discretion; he can give laws and see them enforced, and protect his nation from all their enemies. Just as a healthy tree, a tree with a good root and healthy stem, is capable of and really does support all its branches, so every office, character, and relation of Jesus is well supplied and sustained, whether it be Prophet, Priest, King, Advocate, Counsellor, Father, Husband, Brother, or Surety and law-fulfiller—all things by him are "*done well*." And he is not only a tree, but a tree of *life*; he is the Author and Preserver of all life in his people, natural, spiritual, and eternal—the life of grace and glory; for "*he is our life*." Now to sum up this part of the subject, the tree of life figuratively sets forth

the all-glorious Mediator in the following manner, namely—the root, his Deity; the trunk or stem, his humanity; the branches, his official characters and relations; and on these grow all the fruit he bears for his people; which brings me to notice,

Secondly, The fruitfulness of the tree of life. It is said to bear twelve manner of fruits, and yielded its fruit every month; probably there may be some allusion to the twelve apostles, or rather to the twelve tribes of Israel, which represents all the true Israel of God in all nations; or rather, it intends the fruitfulness of the tree of life in two particulars—*variety and sufficiency*; sufficient indeed for all that hunger after it in truth; and as for variety, we may say that there is fruit to suit all the various states of his people. Atonement and reconciliation are among these fruits, to suit the guilty state of his people, who are all of them by nature and practice guilty sinners, and the divine mandate is, that guilt shall not go unpunished; justice demands satisfaction; for though the Lord Jehovah proclaims himself to be “merciful, gracious, long-suffering,” and a sin-pardoning God, yet he “will by no means clear the guilty,” Exod. xxxiv. 7. that is, without a satisfaction for sin, and this is only effected by him who gave himself a sacrifice for sin, thus making an atonement and reconciliation for iniquity: hence this fruit grows on the tree of life. Jesus himself made reconciliation, 2 Cor. v. 18, 19. Eph. ii. 16. Col. i. 20, 21. Jesus is the propitiation, and him only, Rom. iii. 25. 1 John ii. 2. and it is by him, and the faith which he gives, that we receive the atonement, Rom. v. 11. But then the atonement must exist prior to our reception of it; we cannot receive a thing which is not: for it was not to us, but to God, and on our behalf, that Jesus made atonement and reconciliation for iniquity.

Pardon of sin is another fruit of the tree of life. Now as none can forgive sins but God only, so he both can, will, and does; a God “forgiving iniquity, transgression, and sin,” is he indeed! O yes, poor, sensible, sin-stung sinner, “there is forgiveness with him, that he may be feared,” Psalm cxxx. 4. not like that feigned forgiveness too often found among men, when they forgive faults; his forgiveness is *full, free, and for ever*; and *it is with him*, to be dispensed to all, who, like the publican, come to him under a sense of their sins, and the evil of them, and cry from the heart, “God be merciful to me!” Comfortable truth indeed, to those to whom sin itself is a burden, that sins of the most aggravated nature, sins of the deepest dye are forgiven! His own language to such is, “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” But then we must bear in mind that this Godlike pardon is in and through Jesus, the tree of life, Eph. i. 7.—iv. 32. Col. i. 14. 1 John ii. 12. See also Acts v. 31. Dear reader, let me beseech you to turn to these sweet scriptures; read and ponder them well in your mind, and may God cause his light to shine upon your heart by them, that you may see “light in his light,” and be enabled to rejoice in him

who is a sin-forgiving God, as well as a sin-avenging God, remembering that

" Vengeance on our Surety fell,
Which would have sunk a world to hell."

On which account it is Jehovah can in justice and faithfulness forgive sins, and cleanse from all unrighteousness.

Justification in the sight of God is another fruit of the tree of life. Job put the most important question to his three friends, that could well be suggested, Job ix. 2. " But how should man be just with God ?" Now the scriptures speak of justification in a three or four-fold sense. There is the sentence of justification, that Jesus will pronounce upon his people before an assembled world at the last day. There is also a justification in the conscience, or a being justified by faith, which is a reception of the righteousness of Christ, as the matter of our justification in the sight of God, or a believing persuasion that we are interested in the work of Christ, through the imputation of which God justifies the ungodly. There is also a justification in the sight of men, and this is by such works as true faith in Christ produceth. " Shew me (saith the apostle) thy faith without thy works, and I will shew thee my faith by my works." Such works as clothing the naked, feeding the hungry, &c. and in fact by obedience to those precepts which God hath given, and which may be compressed into a few words, but not a few works, viz. love to God, and love to men; love that worketh *no ill*, but love that worketh good according to a man's station, and abilities, which when attended to prove the genuineness of a man's faith, and justify him in the sight of men; but neither a man's love, nor faith, nor works, nor all of them put together, can in the least help to justify him in the sight of God. If God will " contend with man, he cannot answer him one of a thousand." Justification in the sight of God, or in God's account, should always be considered apart from either of the former, (or in other words) as the foundation of them, or by confounding one thing with another, we shall never be established in the truth as it is in Jesus. Justification in God's account then, is a fruit of the tree of life alone. " By the obedience of *one* shall *many* be made righteous;" that *one* who " magnified the law," and " brought in everlasting righteousness:" hence he bears that glorious name, " the Lord our righteousness;" and he it is in whom " all the seed of Israel shall be justified."

Adoption is another fruit of the tree of life. Are any of the fallen race of Adam the children of God by special grace? It is in Christ Jesus. And indeed to be short, the tree of life contains or bears all the blessings that any of the children of God ever did or ever will enjoy. Are we in possession by faith of our election and redemption? These are fruits of the tree of life; chosen in and redeemed by Christ Jesus, Eph. i. 4, 7. Or are we satisfied in our own minds by the word and Spirit's teaching, of our regeneration, effectual calling, conversion, and sanctification; or are anti-

cipating a state of certain and complete happiness and glorification with Jesus? It is as they are all fruits of the tree of life. Well may it be said then with raptures of mind by those who are living by faith on a once crucified, but now risen and glorified Saviour, "I sat down under his shadow with great delight, and his fruit was sweet to my taste." Sweeter than honey is the fruit of the tree of life; and like that which Jonathan tasted, is an enlightener of the eyes, 1 Sam. xiv. 27. Indeed, when the soul is feasted with this fruit, all other pleasures and enjoyments sink into nothing in comparison of it. "Whom have I in heaven but thee; and there is none on the earth I desire besides thee!" is the true language of the heart. Thus much for *variety*, or twelve manner of fruits. There is also in Christ *sufficiency*, for he bears all manner of fruit every month; all the year round is he laden with fruit, so that his family can never want a supply. Now we generally divide our twelve months, or year, into four quarters; as spring, summer, autumn, and winter, which may in some measure answer to the different states of a believer's experience. A spring season may represent the child of God as it were but newly born; for in the spring of the year we often experience storms of hail, rain, and wind; and it is just so with a child of God under the Lord's first teaching. Storms of wrath, the law working wrath in his conscience, and fearful that the wrath of God will overtake him; storms of winds, being beset with the winds of false doctrines, and false notions from within and from without: and though he may think that summer will never appear, yet these storms are only to sweep away his refuges of lies under which he had hid himself; and in due time as the spring advances, the "flowers appear on the earth," Song ii. 12. all the graces of the Spirit begin to bud forth, and he then comes to taste a little of the fruit of the tree of life, which even during the spring season it constantly bears for those who are but newly born. The summer season may represent the child of God farther advanced; being brought into gospel liberty, he appears like the earth clothed with verdure, and preparing to bring forth fruit; for "when the fig-tree putteth forth her *leaves*, we know that summer is nigh," even at the very doors: so the believer puts forth the *leaves of a profession* of the name of Jesus, in a more public way in the summer than in spring season; and it is more than probable that he will begin to feel the heat of the sun of persecution, both from friends and foes; perhaps from those under the same roof, as a "man's foes are those of his own house," Matt. x. 36. And a sweet thought it is that even in this state, the tree of life bears all manner of fruit, as the summer advances. The autumn appears, when the believer is laden with fruits of righteousness: in the work, worship, and ways of God he is constantly found; and seeks to glorify his God in all things, in which state he is feasted and regaled frequently with the fruit of the tree of life. He does not, as some people would insinuate, feed on the fruit he himself bears; he is not puffed up with his own attainments, nor can he think of coming to God under any other character

than that of a poor helpless sinner ; his language is, “ of sinners, *I am the chief*,” see 1 Tim. i. 15. His greatest pleasure is not to look back on what some people call a well-spent life, but in looking forward to the tree of life, Phil. iii. 13, 14. which in this state bears for him all manner of fruit, and on which alone he can live. But it is not always spring, summer, or autumn : the winter will appear, which as it is remarkable for long dark nights, but short days, a little sunshine, and frequently very cold, so it is sometimes with a believer : — nights of temptation — nights of affliction — nights of desertion : at times so long, and so dark, as to make him say, “ Is his mercy clean gone for ever ? Doth his promise fail for evermore ?” Ps. lxxvii. 8. Will the Sun of righteousness no more shine with usual refulgent beams on my poor benighted soul ? And in this state he frequently not only complains of the darkness of his mind, but also of the coldness of his affection ; and, “ Oh that it were with me as in days past,” he often groans out. But even in this state, the tree of life bears all manner of fruit *for him*, and he shall again be brought to eat of it to the comfort and refreshment of his soul, through the powerful influence of the Holy Ghost, who makes all his spring, summer, and autumn seasons. Thus the tree of life bears of fruit *variety* and *sufficiency*, a twelve manner of fruit every month.

Thirdly. The situation of this tree, “ in the midst of the street of it, and on either side of the river.” The church being represented by a city, a compact city, a city of which glorious things are spoken, Ps. lxxxvii. 3. the street of the city appears to be the public ordinances of the church, which God has appointed ; such as reading, expounding, and hearing the word ; prayer and praise ; as also baptism and the Lord’s supper, according to Songs iii. 2. where the spouse sought her beloved, and though for a time she found him not, yet at length she found him, and held him fast in the arms of her faith and love. The same things appear to be intended by the term street also in Isa. lix. 14. And Oh that we had no cause to adopt the same language, “ truth is fallen in the street, and equity cannot enter.” Now the tree of life being in the midst of the street, sets forth Jesus in the midst of the ordinances, whether it be reading, preaching, prayer, praise, baptism, or the Lord’s supper ; for he is truly the substance of them all. And if at any time Jesus be missing in them, the believer may truly say, “ they have taken away my Lord, and I know not where they have laid him.” Now the ordinances of the gospel may be called a street for publicity. There the Lord’s people frequently walk comfortably together, and enjoy sweet communion with each other ; and this street being all of gold, Rev. xxi. 21. sets forth the preciousness, permanency, and shining qualities of the ordinances. The tree was likewise seen on either side of the river. Now some think that this represents Jesus bearing fruit on both sides of the river Jordan, or death ; on this side, and on that side. But this river is not death, nor any thing like it ; it was a river of life ; all life, pure life, Rev. xxii. 1. proceeding from the throne of God and the Lamb,

and is nothing less than the everlasting love of the triune Jehovah, which running all along the streets, or ordinances of God's church; and as the tree was planted in them, so its branches overspread all the river, to represent the official characters of Jesus exercised on the behalf of all that are beloved of God; and to these the fruit of the tree of life belongs, so that the river was as it were overshadowed by the branches of the tree of life, and both are of equal dimension, having heights and lengths, breadths and depths never yet fathomed.

Fourthly. The leaves and their use. "The leaves of the tree were for the healing of the nations." Here appears to be something implied, which is not so fully expressed, viz. that the nations are sick: and this term, sickness, being used in other parts of divine truth, and being figurative language, sets forth the nations in a state of sin and rebellion against God; a state of alienation from God, their Creator, Preserver, and Lawgiver. "All we like sheep have gone astray." Now as the Holy Ghost has been pleased to use a term by which we understand a disorder when applied to the body, we may, I think, compare a disordered soul with a disordered body in some respects, and gain some information. Now some disorders of the body are hereditary, so are the disorders of the soul: "By one man's disobedience many were made sinners." Some disorders of the body are epidemical, so are those of the soul: bad as we are, when "born in sin, and shapen in iniquity," we really make one another worse by bad examples, infecting each other with the worst of all diseases; "evil communication corrupt (even) good manners." Some disorders of the body cause great weakness; so it is with those of the soul. Sin has rendered us so weak, that we cannot "turn and prepare ourselves to that which is good." As saith the prophet, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." And as most disorders affect the whole body, so does sin and alienation from God the whole soul, the will, the understanding, the affections, and every faculty of the soul: "the whole head is sick, the whole heart is faint," before healed by this sovereign remedy, the leaves of the tree of life.

This disordered state of soul is sometimes expressed by deafness, Ps. lviii. 4, 5.; at other times, by blindness, 1 John ii. 11.; and likewise by dumbness and lameness; of all which disorders the nations blessed in the seed of Abraham are healed by the leaves of the tree of life. Now these leaves, I consider, may be the same as Ps. cvii. 20. "He sent his word, and healed them." His word of doctrine, promise, precept, exhortation, direction, and reproof. And as the leaves of any tree which has any healing virtue in them, receive their healing qualities from the tree on which they grow, and not from the patient to whom they may be administered; so the leaves of the tree of life, the words of our Lord Jesus Christ, receive all their efficacy to heal from himself, and not from the deaf, the blind, the dumb, or the lame. When his word comes to any soul with power in the Holy Ghost, his words become spirit and life, having the same effect as

when he said, "let there be light, and there was light!"—"the deaf hear the words of the book," Isa. xxix. 18.—the stopper being taken out, (Isa. xxxv. 5,) they hear the doctrines, approve of and embrace them; they hear the word of promise, receive and live upon it; they hear the precepts, and obey them; not merely talk of obedience: talking only is not obeying, and the more they obey Zion's King, the less will they talk about it, considering in all their obedience they come far short of the glory of God, and need to have recourse daily to that glorious High Priest who bears the iniquity of their holy things. They hear the exhortations, and in the strength of the Lord are enabled to comply with them: they hear the directions, and are in some measure guided by them, while they wish to be wholly so: they hear the word of reproof, and fall beneath it, acknowledging that it is of the Lord's mercies that they are not consumed, Lam. iii. 22, 26.

Again, when the word of the Lord comes to one that is blind, it is that his eyes may be opened; then "the eyes of the blind see out of obscurity, and out of darkness," Isa. xxix. 18. They see the evil of sin; they see the spirituality (not merely the morality) of the law; they see it is holy, just, and good; they feel that it stirs up wrath; they see that their inward part is very wickedness, and that by the deeds of the law they cannot be saved; they see that all their works are mixed with sin; they see likewise there is salvation in the Lord Jesus Christ, and in him only. In fact, when the leaves of the tree of life are applied by the great Physician to a blind man, he is made to see every thing in a new light, and seeing something of the glorious fulness of grace in Christ Jesus, of his sufficiency and suitability, they hunger and thirst after him, as the hunted hart after the water-brooks; and when thus, their desires are going out after him, the sweet invitations of the word, or a leaf from the tree of life, (Isaiah lv. 1.) comes to their relief; and as their sight becomes stronger, they see all the attributes of Deity harmonize and shine with resplendant lustre in the salvation of their souls by Christ Jesus.

Again, the dumb by the same word are made to confess their sins and transgressions against the Lord, with weeping and wailing, with reproach and self-condemnation; and by the application of another leaf from the tree of life, they say, "come all ye that fear God, and I will declare what he hath done for my soul." And with those they unite in songs of praise to Father, Son, and Holy Ghost. Their tongues being loosed, they can sing of electing love, of redeeming, regenerating, and sanctifying grace; and thus begin the song for ever new.

Again, these leaves applied by the same hand to a lame man, a man that halts in obedience, will make him "leap as an hart," bounding over difficulties which lay in the way, and becomes swift to obey Jehovah's revealed will, boldly declaring, "then shall I not be ashamed, when I have respect to all thy commands." Such indeed is the healing virtues of the leaves of the tree of life, that

whenever applied by the great Physician, never fail in the end of producing a cure, full and free, and one that will prove an eternal cure! May this be the case of the reader. Amen and Amen.

August 25, 1829.

ZOAR.

(For the Spiritual Magazine.)

ON THE SOVEREIGNTY OF GOD.

"MY counsel shall stand, and I will do all my pleasure," is the revealed decision of the immortal God. According to this self-adopted rule he acts; to this he requires that man should bow; and for the annunciation of this he makes no apology. Allow that our Jehovah is possessor of an independent existence, and his right is established to do according to his pleasure in the armies of the skies, and among the inhabitants of the earth:—no created intelligence is qualified to challenge—"what doest thou?"

So awfully solemn are the scriptural representations of Jehovah, and so bright the glories which circle his throne, that they would blind the already dimmed eye of mortal vision, if it were not that they are mel-
lowed, and sweetly exhibited in the face of Jesus Christ. Sovereignty appears to be the regent glory of the Most High: and against this have his creatures waged a long, but inglorious war. The adherents of Lucifer collected under his banner, and espousing his quarrel, once ventured to oppose the Sovereign of heaven—once dared to try the thunderbolts of Omnipotence: long since have they received their reward, yet has not the feeling ceased to operate. Satan and his angels, bound with the manacles of eternal wrath, reluctantly acknowledge the Supreme. In the days of Jesu's humiliation, devils with trembling cried, "We know thee who thou art, the Holy One of God." These knew his voice, and shuddered at his approach: yet still are there found those who will daringly say, "why doth he yet find fault, for who hath resisted his will?"

The man who climbs the summit of creation's hills, who is entranced while he gazes on the vast abyss, where

"Worlds unnumbered roll at large,"

and who, again mingling with his fellow mortals, descants on the *goodness*, and the *power*, and the *wisdom* of God, is applauded for his philosophy, and honoured for his discoveries;—but the preacher who dares to say, that the Eternal "hath mercy on whom he will, and whom he will he hardeneth," immediately perceives the scowl of insulted pride, and it may be hears the denunciation of his fellows. "Is it not lawful for me to do what I will with my own?" said the good householder. Angels, seraphs, and glorified saints, most readily answer, "yea, Lord;" but man, proud man! hesitates, reasons, suggests the possibility of perversion, and at last, either qualifies, or denies. Who does not shudder at such audacity!—and yet, who dares controvert its existence?

Men and brethren, ye who know Immanuel's love, are ye exempt? When, like Moses, ye stand on the holy mount, and converse with God, and feel that the world is far beneath your feet, then indeed do ye rejoice in the sovereignty of God; then indeed does "thy will be done," find its echo in your delighted minds. But when your "Beloved has withdrawn himself," and ye hear not the melodious accents of his voice; when your fair designs are all blasted; when a worm has eaten the root of your loveliest gourd; when your way is hedged up, so that you cannot pass, and darkness encompasses your footsteps:—then do ye not know what it is to rebel,—what it is to cry, "shew me wherefore thou contendest with me?"

Perfection's angel face is not seen on earth; she inhabits a fairer, a nobler clime: thither, through the riches of grace divine, may we soon be brought; then shall we have done with misconception, and error, and sin;—

"Then shall we see, and hear, and know,
All we desired and wished below;
And every power find sweet employ,
In Christ's eternal world of joy."

C. G. C.

(For the *Spiritual Magazine*.)

ON REDEMPTION.

PERHAPS the versatility of the human mind is never more affectingly exhibited, than when it is engaged in the investigation of divine truth. That which at the first view overwhelmed the soul with its grandeur, soon becomes a common, and then, a comparatively uninteresting subject.

Redemption is the science and the song of eternity: the seraphs of glory stand with outstretched necks and listen to its mighty mysteries; and, at every fresh exhibition of its glories, they sweep the chords of their immortal lyres, and address their praises to "the Lord God Omnipotent." Not so with man. That subject which fills the souls of the glorified with rapture, scarcely affects him to gratitude. And it is to be feared, that the true believer too unfrequently makes this the definite subject of his prayerful meditation. The correctness of our theology seems to be regarded much more than its extent, or its influence. We cannot know *all* the wonders of our redemption, but surely our investigation of them ought to bear some proportion to their high importance.

Redemption, in a theological sense, implies the deliverance of the souls of men from guilt and death, by the satisfaction of Christ. Every thing in nature, providence, grace, and glory, depends on this one doctrine, so that it is, of all others, the most essential to man. The arrangement of the scheme of redemption occupied the eternal mind, before "the morning stars sang together, and the sons of God shouted for joy." Yes, before the universe was formed, the persons

of the Godhead met in council to determine, how the everlasting interests of man could be secured, without any infringement of the perfections of Deity. In that council the divine "Word" engaged to perform all that was then stipulated, that God might be glorified, and man be saved.

In direct reference to the fulfilment of this inviolable contract, God made the heavens for the future habitation of, the intelligences for whom his equal Son had become a Surety. (Matt. xxv. 34.) He also formed the earth, which was the predestined theatre where the heights and depths of his almighty love should be exhibited. On this earth, a being, possessing an immortal nature, and modelled in the image of the holy God, was appointed to dwell. This first man was constituted the federal head of all his descendants, and their moral purity was identified with his. The promise of life was attached to his obedience and holiness, and the most fearful threatenings were denounced upon his disobedience. Thus, 'able to stand, but free to fall,' our first parent transgressed, and "sin came into the world, and death by sin." In him his unborn children fell, and the whole world became guilty before God. Insulted justice might now have unloosed his stores of vengeance, and dashed to atoms our degraded earth, but mercy held him back; the bow of promise stretched its mighty arch before the everlasting throne, and there proclaimed the inviolable contract of grace; God remembered his covenant with the sinner's friend, and the stern countenance of justice relaxed into a smile. On earth God left not man without witness of his intentions of mercy. He who in heaven engaged to be the Surety of man, came down to earth, and, in angel form, proclaimed the terrors of the law, and the gracious provisions of the gospel. He drove not our guilty progenitors from the enjoyments of that paradise which their disobedience had forfeited, till he had declared the eternally purposed triumph of man's deliverer. Symbolical institutions were appointed to perpetuate on earth the memorial of this great design. The sacred altars were daily seen flaming with the holocausts which were the types of a far more noble oblation: the ministers of God bound the consecrated sacrifices, and inflamed the fragrant incense, whilst, at the same moment, they pointed faith's inquiring eye through golden vistas into heaven. Age after age rolled its mighty round, and hastened the long-desired appearing of I AM, who was to bruise the serpent's head. For four thousand years had the promise of this restorer been unredeemed. But in the fulness of time he came. Heaven opened her azure gates and poured this richest blessing upon earth. The distant hallelujahs of attendant seraphs floated on the midnight air, and all the myriads of glory united to celebrate the advent of an incarnate God. In the eternal covenant it had been decreed,

"If his soul shall make a propitiatory sacrifice,
He shall see a seed which shall prolong their days;
And the gracious purpose of Jehovah shall prosper in his hands.
Of the travail of his soul he shall see (the fruit) and be satisfied."

Now the adumbrations of the levitical services were realized, and the declarations of the prophets accomplished. *Now* the great Antitype appeared, and,

“ God himself came down to be,
The offering and the priest.”

To understand the precise nature of Immanuel's work, it is absolutely necessary to be well acquainted with the state to which sin had reduced mankind. They had broken a law which was, confessedly, “ holy, just, and good.” That law, consequently, pronounced an irretrievable sentence upon them as transgressors, and divine holiness was engaged to carry this denunciation into complete execution. The punishment must of necessity be commensurate with the offence, and therefore every sinner must be a sufferer. Mercy has been called ‘ God's darling attribute,’ but abstract mercy could not here reach the sinner's case ; because, God can never glorify *one* attribute to the dishonour of another. And, ‘ a God all mercy is a God unjust.’ Still *one* way of deliverance was left, but that one the intellect of Gabriel could never have discovered. The law did not exclude a substitute, though it did not promise one. This was the resource eternal wisdom had devised ; Christ became our substitute with regard both to penal suffering, and justifying obedience.

On the constitution of the person of this Surety, depend the glory of his priestly character, and the completion of all his mediatorial engagements. It was requisite that he should satisfy for our sins, and merit for our persons. In his divine nature he was not qualified to magnify the law either by obedience or by suffering. Obedience must be rendered in the nature that transgressed ; and death being denounced upon man, man must suffer it. Besides, the unalterable institution of heaven was, that, “ without the shedding of blood” there could be “ no remission.” Christ then, took our nature into union with his own. He was “ made of a woman, made under the law, that he might redeem those who were under the law.” The omnipotent and immortal God, became united to a weak and finite man, and he who made the law groaned beneath its curse. By assuming human nature, Christ was qualified to stand in our law-place, thus becoming the *Goal* of his church. Our Redeemer is our kinsman, and our kinsman is our Lord. Whilst he thinks it no robbery to claim equality with God, he is not ashamed to call us brethren. Christ is not a deified man, but an incarnate God ; and from this union, though God may be said to die for man's redemption, it cannot be so said of the Godhead.

Jesus “ was made under the law,” and he submitted to its high authority. His obedience to it was constant and perfect, without the slightest deviation from the high spirituality of its requirements. He “ fulfilled all righteousness” in reference to the ceremonial ritual, and in his peculiar character as Mediator, he could always say, “ I delight to do thy will, O God ; yea, thy law is written in my heart.”

Thus the Saviour lived : but he was appointed, not only to obey, but also to suffer. Ere the laurels of the conqueror could entwine his brow, he had to pour out his soul unto death ; he had to receive from the hand of vindictive justice, a cup filled with almighty wrath, the desert of human guilt ; he had to obliterate every charge against his people ; he had to finish the work the Father gave him to do ! Behold this incarnate God travailing in the greatness of his strength ! Behold him sinking under sin's intolerable load, and grappling with his Father's wrath ; he reaches Golgotha, and there unaided, he stands to fight the dreadful battle. Vengeance collected all her stores, and hurled them at his unsheltered head : justice unsheathed its flaming sword, and bathed it in his bleeding heart : holiness presented its long catalogue, and cried, "pay me that thou owest : " and God withdrew the smilings of his face. Soon the quiver of heaven became exhausted : its last barbed shaft pierced his righteous soul, and the "poison thereof drank up his spirit." With that same hand in which he balanced worlds, and by which he bowled the planets through the fields of space ; with that hand, clothed in human nature, he cancelled our guilt, and wrested the poisoned arrow from the grasp of death. The glorious sufferer completed all his engagements ; he collected all his soul, and breathed it out, by crying, "It is finished !" The hand of mercy clothed his pallid countenance with a dying smile, and he bowed his head with all the majesty of a conquering God ! O all-amazing scene ! angels caught his dying words, and flew to heaven's golden portals to make them known. Nature listened, and she became convulsed ; the elements were confounded ; the sun shrouded himself in blackness, the solid globe trembled, the rocks were torn asunder, the graves opened, the dead arose, and all creation groaned ! Hell saw it, and felt that her malice was confounded, and an eternal barrier presented to her triumphs.

Christ thus redeemed us from the curse of the law. He is our *atonement*. This word, in the old testament, is used to express that which *covers* or *overlays*. In Gen. vi. 14. it is applied to the ark. In Exod. xxv. 17. it expresses the mercy-seat, which was a covering for the ark. In Psalm cxlvii. 16. it imports the "hoar frost," which in the oriental countries covered the flowers and the earth. This atonement of Jesus is our covering for defence. The destroying angel passes us by. Justice smiles upon us, and God well-pleased exclaims, "there is no spot in thee." To prove that his oblation was accepted, Jesus, after he had sanctified the grave for us, returned to glory, and sat down at the right hand of the throne of God, where he ever liveth to make intercession for us.

A denial of the Saviour's atonement, is alike dishonorable to Christ, and fatal to us : because, we can only account for his sufferings, by supposing them to be vicarious. If he were not charged with sin, of course he did not bear it ; and then his sufferings were not penal ; because punishment implies guilt : but Christ was, in himself, innocent, and therefore not the subject of penalty. If then, he did not

sustain our guilt, he did not satisfy for it; and then, if there be any punishment for sin, we ourselves must endure it. The Holy Ghost decides this question by declaring, "he put away sin by the sacrifice of himself." He was constituted guilty, by an attribution of guilt to him, for "he was made sin for us, though he knew no sin." Our Surety was reputed guilty, because he was charged with our guilt; and we are considered righteous, because his obedience is reckoned ours. Thus God maintains the everlasting honours of his law, and yet justifies the man who believes in Jesus. "How can man be just with God?" Jesus came from the bosom of the Father, and answered this question. His perfect and accepted righteousness, imputed to us by God the Father, and received by faith, as a robe of heavenly beauty, covers the sinner's naked soul, and for ever secures him from condemnation.

The specific application of Immanuel's atonement is generally considered in a very partial and careless manner. It is very courteously said, that it is useless, or worse than useless to dispute about non-essential points; and of this class the present subject is supposed to form a part. Perhaps nothing has more seriously injured the cause of truth than this vacillating and lamentable indecision. Jesus died to secure either a special, or a general object; and surely it is important that we should be settled on a doctrine so awfully momentous to Christ. He is not a bigot who opposes error, but he is a coward who apologizes for it. Christ was the sinner's Surety. All his sacerdotal acts immediately respected God, and they were performed for man. It was not possible that this almighty Surety should fail. This substitute paid the price of our ransom; offered up a sacrifice to reconcile us to God, and endured the punishment due to us. Then as Christ, the Surety, suffered, all those who are interested in his propitiatory oblation must and will be saved. Here the effect is perfect, and the cause must be so. The immutable love of God decreed the salvation of man through the satisfaction of Christ. Now if Jehovah loved every sinner, since all are equally unworthy of his regard, he gave his Son for all, and consequently all must be redeemed. But some were shut up in everlasting misery when Christ died, and did he ransom these? Did the Father love these? If Christ expiated all sin, why are any suffering its consequences in the bottomless pit?

In the work of redemption the highest honour of Deity was connected with the mediatorial satisfaction of Christ. In reference to us, this oblation was designed to secure, the removal of our guilt, the reconciliation of our hearts to God, the sanctification of our minds, and our eternal glorification in the skies. If these objects were not accomplished by the death of the cross,

"Then He that hung there suffer'd all his pain,
Bled, groaned, and agonized, and died in vain."

O who can trifle here? Who to avoid controversy will here be cold? Shall Jesus be subject to disappointment? No! Planets may fly into confusion; stars may become darkness; heaven and earth may

melt as the summer's dew ; angels may cease their harpings ; and the eye that flashes with heaven's glory may become dim—but Christ “ shall see of the travail of his soul, and shall be satisfied !”

Nearly six thousand years have rolled their stream into eternity's vast ocean, and during this succession of ages, unnumbered myriads have entered the New Jerusalem. But the Saviour's conquests are not finished : many of the purchase of his love are now “ scattered abroad ;” they are the sheep of a far distant fold, and these also he must bring, and they shall yet hear his voice. Navigators will continue to plough the ocean ; travellers will explore the interior of unknown regions ; and commerce will delegate her servants to secure and prosecute her interests ; and these all shall be the pioneers of the cross, “ though they mean not so, neither do their hearts think so.” The gospel, like a sea of glory, will roll its sacred waters to every shore where a ransomed sinner shall be found, and nothing shall effectually impede its progress, or stops its course, till heaven and earth shall utter the glad response, “ Hallelujah, for the Lord God Omnipotent reigneth !” Till this period shall arrive, the wheels of nature will travel onwards, and the conservation of the world will be perpetuated ; then the key-stone will be brought forth to crown the edifice of illimitable grace : then “ the ransomed of the Lord will return to Zion with everlasting joy upon their heads ;” and then, with rapture known only in the pavilions of glory will they be heard to say, “ Lo, this is our God, we have waited for him, and he has saved us ; this is the Lord, we have waited for him ; we will be glad, and rejoice in his salvation !”

“ So shall we be ever with the Lord !” “ With him”—freed from sin, from pain, and death ! “ With him”—to learn the mysteries of his dying agonies ! “ **FOR EVER WITH THE LORD !**”

O ! when my heart anticipates the sight
Of GOD INCARNATE, wearing on his side,
And hands, and feet, those marks of love divine,
Which he on Calvary for me endur'd,
All heaven beside is swallowed up in this ;
And He who is my hope of heaven below,
Appears the glory of my heaven above !

DESMOS.

FRAGMENT.

ASSURANCE is a sweet motion of the soul, steadily resting by faith upon the mercy of God, through the merits of Christ, with a full and unshaken expectation of all that is promised. It is a victorious conclusion against the strength of doubting, whereby the mind of a believer is persuaded, and upon good grounds settled, concerning his personal interest in Christ, and all the blessed benefits connected with eternal salvation. Yea, it conquers doubtings, answers arguments, and clears the evidences unto the soul against the many suspicions which often arise ; so that it may be called, full assurance of understanding, of hope, and of faith.

ORIGINAL ESSAYS.

LVI.

THE BENEFICIAL TENDENCY OF SANCTIFIED AFFLICTIONS.

EVERY true christian is a worshipper of the eternal Jehovah in his trinity of persons, peculiar to his natural mode of existence. The revelation which he has made to us of the relationship unto which he has adopted us in the person of his dear Son, is the only infallible book that we can read, in which we are instructed how to act in this present life. Without the scriptures we should be ignorant of our duty to God and man. And if the Holy Spirit were not given to us according to promise, we should be destitute of evangelical meetness to do the will of God. The separation of the adopted heirs of life by a supernatural creation of them to bear the image of Christ, is the innocent occasion why they are exposed to peculiar difficulties in this evil world. But we must also keep in view the sovereign decision of Almighty God concerning of us in Christ Jesus our Lord; for it is very evident, that the calamities of life are not meant merely to torment us, but they are directed by the wisdom, and controlled by the power of God to promote our spiritual conformity to his will.

Since therefore the disciples of the Lamb of God are made partakers of a divine nature, it is beyond all question certain that they cannot walk through the streets of life without meeting with enemies who will molest them in their way home to their Father's kingdom and glory. That distinctive principle of operation which lives in them, that is denominated "eternal life given to them," is the vital spring of the holy character which they wear before God amongst the sons of men. This visible distinction cannot exist without observation; and when wicked men behold it, they detest the people who are thus clothed by God with the garments of salvation. There was nothing in the person and conduct of the immaculate Redeemer which could be a just cause of offence to his erring creatures, when in his incarnate state of being he was working for his church the robe of righteousness, yet his spotless innocence was an occasion to draw forth the enmity of the Jewish priests and rulers to put him to death. Shall we therefore who are still the subjects of sin, think to pass through this world without meeting with opposition from Satan, the world, and sin? It is impossible! For the closer we walk with God, the more strikingly shall we be separated from the unrighteousness which appears in the life of the ungodly man.

We must not forget the graces of our sanctified state, were given to us to be used by us in the way that God has commanded us to employ them. We are not ignorant that we have no native dispositions

of mind to "love our enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use us, and persecute us." Yet it is a part of our duty to act according to the authority of our Lord. It is not impossible for us to obey his will, for the favor of God which is the root of our relation to him, is also the ground of our obligation to practically delineate the positive virtue of the christian dispensation. Our Lord did not overturn the kingdom of darkness by an arbitrary exercise of his omnipotence, but he destroyed the principle in which it was founded by a just use under the law of the perfect purity of his person, so that Satan was vanquished by him in that way which God approves, and the church admires. We cannot succeed in our enterprises but as we are disposed to act in a righteous way; nor will this conduct shield us from distress so long as we are in the body, but it will be acknowledged by God, and it will be serviceable to the church.

It appears then that there is a certain portion of trouble assigned by God for all his children; and it is also certain that no prudent measures that we may adopt can lessen the quantity of trials to which we are exposed. In many instances a conscientious observance of the will of God will be misconstrued by our brethren in the Lord, for we cannot always make our motives evident to those persons with whom we are associated; and they for the want of evidence to satisfy their minds of the goodness of our intentions, will oppose the designs which we are desirous to execute. This is not always the case. Some persons there are in the church of God who are little disposed to regard what is right in his sight. In such circumstances it is better then to seek direction from the word of God, that we may learn and practice our duty. To have the possession of and to cultivate the mind of Christ in trying seasons, is better, far better for us than to have the command of the whole universe.

Our great Redeemer has mercifully and justly removed the curse of the law from us, by making an atonement to divine justice for our sins. There is therefore no penal evil in the sufferings we endure: we are already reconciled to God by the death of his Son, and beneath his cross we sit, and we find it to be a healthful shade from the scorching rays of persecution. Indeed our conformity to Christ in all things involves the idea that the pains of nature are used by God to cramp in us the energies of sin, and to raise us to exhibit the sanctifying spirit of the gospel in our conduct. We shall always be under obligation to the Redeemer. The man who is best acquainted with his own state as a sinner, will be most inclined to renounce self-confidence: his foolish and wicked heart having betrayed him again and again, he dare not trust in it; and the diffidence of his mind will dispose him to act in that way that shall be least offensive to his fellow men. "Even Christ pleased not himself." We therefore may justly expect to be called upon in this life to make many sacrifices for the truth. We are nowhere in the scripture taught that we shall evade perplexity; but we are informed that God will be

with us in trouble. The present mixed state of society will not admit of perfect joys ; they are reserved by God for another state of being. That the Lord could keep many things at a distance from us in this life, which are very distressing to us in it, we have no reason to doubt ; but since every event that is now taking place, is a part of the whole scheme of wisdom that is bottomed in the unity and perfection of the triune God, the perfection of truth pervades all the acts of divine power and mercy by which we are upheld in existence, and every want is supplied. We are not independent creatures, and we cannot be placed in any circumstances in which we can do without God. Although sin has ruined the human family, yet there are but few of the heirs of grace who are disposed to carry the principles of the gospel out in all the bearings of them upon our minds and conduct. We admit in theory that " God performeth the things that are appointed for us, and many such thing there are with him ;" yet in our practice we act as though God had left the world to the wild uproar there is in it, and our conduct, with respect to the accomplishment of his unalterable counsel, is the converse of the creed for which we contend.

If we were more attentive to the genius of the gospel dispensation than we really are, we should learn many useful lessons that would be serviceable unto us in the hour of temptation and distress ; for it is not an unjust requisition that the man of the world makes, when he demands from the friends of the Redeemer different conduct than that is which they constantly express towards God. " Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." What a lovely scene would it be to behold all the real disciples of the Son of God in the different spheres in which they move, conforming themselves to this order of things which has been wisely appointed by Almighty God. The qualities of mind peculiar to the christian state, are finely delineated by the children of God in afflicting circumstances, when they are more concerned that the rights of the divine government should be maintained, than that their troubles should be removed. It is true that the spirit and temper cultivated by the heirs of life will not be approved by the men of the world, but they will be necessitated to notice the conformity of life, which appears in their actions ; and this will extort from them a confession that the nature of the evangelical dispensation is divine, and the tendency of it is to spiritualize the children of God. When the ancient disciples of the Redeemer were summoned before the Jewish sanhedrim, they took notice of them that they had been with Jesus.

There is no event in the whole course of our life that takes place, and finds us divided from the person of our eternal Saviour. We have a vital being in him, and he is connected with us in a peculiar manner ; therefore as our persons and graces are in his keeping, and

he has an accurate knowledge of all that is comprehended in our spiritual state, as well as what can arise from it; we may conclude that so long as we are members of his mystical body, there is not any thing that can possibly hurt us. This connection with the Son of God is the vital cause why we are upheld in our spiritual state of existence.

Since therefore the origin of our union with him is founded on the love of God, it is certain that every evil thing that happens in this world, is directed by infinite wisdom, to promote the benefit of all the saints. We have no native fitness to submit to the decision of God, nor have we any strength to endure his chastisement. How tenderly does God deal with us as a gracious Father, by first imparting life to us, and then exercising of his paternal rights, according to the relation in which we stand to him. When a man of the world is plunged into difficulty, he has no "strong tower" in which he may dwell, until the trouble which assail him shall be removed; but the christian has a constant habitation in which he safely resides, and in which he will be found when the world shall be in a general conflagration. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Happy, holy men, who are found in such a state of being! Ye are for ever connected with your Saviour in the love of God your Father, nor shall you ever be removed from it while the heir of all things "upholdeth all things by the word of his power."

However difficult it may be for the christian man to maintain his standing in the world, so long as the influence of the person, headship, and mediatorial work of Christ can be shed upon him by the Holy Ghost, stand he will, for God will stretch forth his hand against the wrath of our enemies, and his right hand it will save us." If we were placed at any time in such circumstances as to be beyond the pale of divine protection, so that the influence of the reign of Christ could not reach us, we might then despair of help; but God has anticipated all our wants, and he has also made us one with his Son; so that the personal possessions of our Lord are communicable to his impoverished brethren, and the conveyance of his riches to us by the eternal Spirit is commensurate with the design of God towards us, and they sanctify us suitably to wait upon him in hope of final deliverance from sorrow.

The tried saint who has waded through the waters of tribulation, and who has had communion with the Lord in them, will evince in a striking manner his conformity to him, "by walking even as he also walked." We conceive that not only does God brake down the power of sin in us, by controlling of our sorrows, but we affirm, that the same holy influence which effects this also, evangelizes the spirit and temper of our minds. To reduce the power of inbred sin, is but the negative part of the reign of heaven: the positive intention of God is to prepare his children to live for ever in the heavenly world. The christian character of which we have spoken above, is formed by God to continue eternally in existence. Every part of

revealed truth is in it; and every person in the Godhead is displayed to us in the preservation of it. The Father's election is the root of it; the redemption of the Son is the meritorious cause of it; and in the formation and perpetuity of it, we behold the creating energy and sustaining power of the Holy Ghost. How exalted is the true christian! What privileges are those which he intends! What boundless prospects are those which are opening before him! And what mercy and goodness are bestowed upon him in this world, while he is travelling after his Lord and Saviour to the kingdom whither he is gone.

Through the whole of this scheme of wisdom, we see that God is setting apart a people for himself, and that he is superintending all their concerns in the most orderly and sovereign way. How cheering is the thought to the way-worn traveller, that he has a faithful guide to conduct him through this wilderness of cares to his mansion in the heavens. A friend whose interest is inseparable with the happiness of the people whom he has promised to defend; yea, more, for we may say that his own character is connected with the appearance of his friends in his Father's house above. He received from the hand of his Father the whole church in her supralapsarian purity, and he engaged to redeem her out of her sublapsarian defilement and condemnation, which undertaking he has perfectly accomplished, and the dispensation of grace and power by which she is made to possess super-creation holiness through redeeming blood, is carrying on the work of vital sanctification in her, to meeten her to appear before God without spot, or blemish, or any such thing. Think on this, ye weary saints, and look forward to the day of final decision, and everlasting separation of the church from the world. It must take place, for God has determined that the wicked shall not live in his presence: and as he has afforded you so many tokens of his loving-kindness and tender mercy in this life, doubt not but he will crown the end of your journey with everlasting felicity in his kingdom and glory!

(For the Spiritual Magazine.)

THE ANTICIPATIONS OF THE SAINTS.

THE contemplation of the powers of the human soul fills us with overwhelming amazement. How completely does it accommodate itself to the situation in which man may be placed.—Let him be in a station the most unfriendly and cheerless, still will his mind be found to turn and turn, till it can linger on some prospective good;—some bright vision rising before its eye, which seems to encourage the indulgence of hope.

The objects of our anticipation are among the most pleasing, and at the same time the most delusive pleasures we can seek. We are captivated by some supposed and *remote* good, the attainment of which is considered the maximum of our happiness, but is, when attained, the starting point in pursuit of some new and equally un-

substantial pleasure. Whilst these observations will be found to bear an universal application to the natural mind; it will be found that the soul which is brought under the influence of grace, is actuated by a *new*, and a nobler, because heavenly, principle.

The christian scarcely need be told, that the world in which he now dwells is the place of trial, and not of rest; the best pleasures of earth are far beneath his notice: in his own breast is the fountain of his misery,—around him are the enemies of his soul, and against him are the legions of darkness combined. These things urge him to “watch and be sober”—but they do not overwhelm his spirit. Amid the raging storms of human and infernal malice, he hears the soft whisper of his Saviour’s voice—“I will not leave you comfortless, I will come unto you.” Jesus has promised us the vision of his glory in the skies; but the antepasts of that glory are enjoyed below. Hence it is that the anticipations of the believing mind rise, even to the everlasting throne, and that he can exultingly exclaim, “thou shalt guide me with thy counsel, preserve me by thine arm, comfort me with thy presence, and afterwards receive me to glory.”

Every thing which surrounds us seems to cry—“this is not our rest:” then why should this earth delight us so? How are we immersed in its pursuits; how do we sink under its miseries! And why is it thus? It is because we forget ourselves, and our exalted privileges. Many christians when in difficulties supplicate the presence and supporting arm of God, but they do not sufficiently *expect*, and wait, and hope for the answer they desire. We have as much right to anticipate the intervention of our God, as we have to pray for it. Alas, that our prayers should be so earnest, and our watchfulness so relaxed!

The believer occupies with diligence his allotted station in the world; but still he does not forget that it “passeth away;”—his hopes are not bounded by the circumference of earth,—his treasure and his heart are above. We review the leadings of our God, and we are filled with praise: we anticipate the goodness of our Father, and still we praise him; we look forward to his bright abode, and the sanctified hope of soon dwelling there, induces the ardent exclamation, “then shall I be satisfied when I awake with thy likeness!” Yes, *then* shall we be satisfied. Heaven—the highest object of our holy ambition—but who can tell what is heaven? It is the vision of the slain Lamb; it is the perfection of our nature; the climax of our hopes; the satisfaction of our boundless desires; the glorification of our spirits! The very thought enkindles the flaming ardour of the soul, and already an angel of peace seems to whisper in our ear, as he points beyond the banks of Jordan,—

“Soul, look on; the crystal city
Stands on yon celestial shore.
There are thrones and crowns of glory,
There the living waters glide,
There the just in shining raiment,
Wander at Immanuel’s side.”

"We shall be like *Him*"—this is all the heaven we desire—it is all that we expect. Let others talk of their empyrean fields, and their abodes of light;—be it our one desire, our only hope, to be presented "faultless before the presence of the Father's glory, with exceeding joy," and then the raptures of the highest seraphs shall not be within the limits of our bliss.

Such are the feelings and hopes of a believer in Jesus, in reference to his own happiness; but here he does not stop. The anticipations of his soul rise high respecting the interests of God's elect in the unborn ages of time. We are assured that every object of Immanuel's love, shall hear his voice, and submit to his authority. God has assured us that his gospel shall spread, and the kingdom of his Son advance. Devoted messengers shall be thrust forth, who, like the apocalyptic angel, shall fly in the midst of heaven, and widely promulgate the doctrines of our God. From east to west, and from north to south shall Jesu's name be known. The millions for whom he bled on the tree, composed of regenerated Jews and Gentiles, men of every clime and character, shall grace the triumphs of his train, and hymn their incessant hallelujahs to his love. Then "the light of the moon shall be as the light of the sun, and the light of the sun as the light of seven days" illustriously combined: "the earth shall be filled with the knowledge of the Lord."

It is, surely, to be regretted, that many who are eminent for their spiritual attainments, so much overlook this subject. Without the introduction of an *unscriptural charity*, it certainly does furnish an animating exhibition of a Saviour's love; and it is clearly revealed in the sacred volume. Where is the heart that does not beat with transporting joy, to believe that Christ shall have the pre-eminence, as well in the multitudes he saves, as in the glorious way in which he will save them? Is it asked, "*when* shall this great work be wrought?"—a voice from the midst of the eternal throne replies, "I the Lord will do it in his time."

We are aware that the appearances of the present day are by no means so auspicious, for the introduction of this anticipated period, as is generally supposed. A mighty blow has indeed been aimed at the external kingdom of Satan, but alas! it has accomplished little. Wealth and talent, and great exertions have been employed, to shatter the strong holds of the god of this world, yet he retains his dominion still; and he will retain it, till the Spirit be poured out from on high, and God make bare his arm to save.

It may be that the period is hastening forward when "every man's work shall be tried," and many shall suffer loss. *We* do not expect to escape. Like the three ancient martyrs, we may be cast into the fire, but like them we shall find one present, walking in the midst of the flame, and smiling upon all his children. The external privileges of the church may be taken hence, but her everlasting security none can destroy.

Jehovah has a controversy with his enemies, and he has "appointed

a day" in which that controversy shall be decided. The souls of the slaughtered just are now crying from beneath his altar, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" For "a little season" they are commanded to rest, and then he will plead their cause, and crown their enemies with endless shame. Jesus has assured his people that he will appear in flaming fire, to avenge the quarrel of his covenant, and publicly to acknowledge the people of his love. His saints are waiting for that day of his appearing, and when it shall arrive, they, in company with their glorified Head, shall enter the pavilions of the skies, and they shall be employed through the incessant roll of everlasting ages, in gazing upon his beauty, and telling of his goodness.

Such is the outline of a *christian's* hopes; and, surely, if peace in possession, and happiness in prospect, be worthy of desire, and of notice, it may be said of a believer, and of him *only*, "*Happy* is the man whose God is the Lord."

DESMIOS.

LETTER TO THE EDITOR.

Sir,

A MINISTER of high respectability, and of sound calvinistic principles, asserted from the pulpit in his sermon on Sunday morning, the 6th instant, that Jesus Christ in the pains he sustained, to atone for man's sins, did not suffer in three particulars, viz. an eternal duration of pain—the sting of a guilty conscience—and black despair.

On the first point I have nothing to object. In order to make atonement for the sin of man, the Saviour died on the cross and suffered the pains which were due for those transgressions. The torments of the damned, are not, I conceive, the mere mortal suffering of exquisite bodily anguish; but they are, figuratively speaking, in the language of the Redeemer, "the worm that dieth not, and the fire that is not quenched." The sting of a guilty conscience, and the horrifying certainty that no way of escape will ever present itself, which constitutes black despair, are torments which eternally enduring, are as severe as the mind of man can possibly imagine. Jesus Christ came to suffer these pains, at least so I always inferred; scripture grounds to the contrary I have not been able to find. That our Saviour did, when on the cross, drain the cup of wrath to its very bitterest dregs, and that despair constituted a portion of that awful draught, is, I think, incontestibly proved by his "*Eli, eli, lama sabachthani, My God, my God, why hast thou forsaken me!*"

If the excellent minister who made the above remark, should happen to read this, he will confer a favour on the writer by his explanation, as the object of my writing is a sincere desire to understand the question.

Your obedient servant,

VIATOR.

REVIEW.

Reflections, Doctrinal, Practical, and Devotional, on various Texts of Scripture. By the Rev. George Blss, A.M. Perpetual Curate of Funtington, Sussex. 12mo. pp. 369. Nesbitt.

VARIOUS are the pursuits, and unwearied the efforts which the men of the world adopt, to satisfy the grasp of an immortal mind, each, according to their different appetites, seeking after happiness. The miser seeks it in his accumulation of sordid dust—the ambitious man in his attainment of the object to which his desires are directed—the libertine in his continued nightly haunts, which lead to the destruction of his constitution, the ruin of his character, and the eternal perdition of his soul—the bacchanalian in his intoxicating bowl—the warrior in wading through scenes of blood; and after all their toil, they find it utterly impossible to gain the object of their pursuit, or quell the surges of a troubled conscience; and thus they are compelled, in the anguish of despair, to enquire, “who will shew us any good?” It is the christian, and the christian only, that can retire within himself, and amid the turmoil of the world find an happiness known only to the believer, in the reflection of those most endearing relations which the blessed Trinity, Father, Son, and Holy Ghost, sustain for him: and upon taking up the volume before us, we were happy in finding it admirably calculated to aid the humble believer in his private retirement.

The author of these reflections informs us in the preface, that the profits of the work are to be devoted to some benevolent design; and we wish him much success. The work contains twenty-five reflections; all on important subjects connected with vital godliness. When speaking on resignation under affliction, he says,—

“But God demands submission on grounds which no pious man can or would attempt to gainsay. “I am God,” the righteous God, the wise and gracious God. Yes, “he is the Rock; his work is perfect, for all his ways are judgment: a God of truth, and without iniquity, just and right is he.” He sees that there is much folly bound up in the human heart, and that nothing but the rod of correction can effectually drive it out. As an antidote therefore to man’s instability and wavering faith, he puts him into a school of discipline, visiting him with chastenings, and filling his cup with sorrows. To how many may that pungent question be addressed, “Hast thou not procured this to thyself, in that thou hast forsaken the Lord, when he led thee by the way?” Perhaps, *thou*, Christian, hadst grown negligent, or self-conceited, or worldly-minded, and hadst ceased to be that active or meek, or self-denying follower of Jesus thou wast wont to be. Perhaps thy heart, through the love of the creature, had been less vigilant and zealous in the ways of the Creator, less disposed to live in love with God, and in spiritual communion with heaven. He first warned thee by his word, leading thee to see there, as in a glass, thy sin and thy danger; but thou regardest not. He then perhaps warned thee by his Spirit; at one time accosting thee in accents of gentleness and love; at another, in a voice of thunder; but still thou didst not hear. What then shall he do? Shall he leave thee to

thy own waywardness, and not correct thee? O no: "what son is he whom the father chasteneth not?" He has therefore involved thee in clouds of darkness, and made thee to feel what a "bitter thing it is to sin against God?" Arraign not his ways. "Who art thou that replest against God?" "Shall not the Judge of all the earth do right?" Rather be covered with shame, and filled with humiliation for thy ungrateful declensions; and blessing the hand that smites thee, learn to say with the Psalmist, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

On the completeness of the christian in Christ, the author remarks,—

"O what grace, and love, and security, is exhibited here! Though Christ crucified is despised and rejected of multitudes; though this medium of acceptance, this foundation of hope, this pledge of good-will to men, is disallowed by those whose lofty looks are yet unhumbled, whose haughtiness has never yet been brought low, nor their mouths opened to confess their guilt and vileness, and to cry for mercy; "to them that believe it is the power of God, and the wisdom of God." Not only is there "now no condemnation to them which are in Christ Jesus;" not only is "the handwriting which was against them blotted out, being nailed to his cross;" not only is their debt fully paid, and the bond cancelled by the exaction of the penalty from the Surety; not only are their sins forgiven, but forgotten; they are as secure from punishment as if they had never offended; "their sins and iniquities will I remember no more." Nay, they are accepted as righteous before God; for they are "found in Christ, not having their own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Happy, happy believer, united as thou art to Christ by a living faith, thou canst never perish. Omnipotence is thy guardian. "The eternal God is thy refuge, and underneath are the everlasting arms." Day by day thou art a child of God's love, an object of his almighty care, and an heir of his infinitely glorious kingdom. To thee belong the promises of guidance, protection, and support through life; of victory over death; and of an inheritance beyond the grave, which is "incorruptible, undefiled, and that fadeth not away." The gift unto justification vouchsafed to thee, is a gift of the righteousness of thy Lord and Saviour Jesus Christ; who, having been made perfect through sufferings, has merited all spiritual blessings for his people, and thus given thee full security that thou shalt never perish, but shalt have eternal life."

Treating on faith, Mr. B. puts the following enquiry:—

"But what is the *nature* of thy faith? Dost thou *believe* on the Son of God? The faith of which Christ and his apostles discourse so fully, and with which they connect such invaluable blessings, is not a mere belief of the facts recorded in scripture, and a mere assent of the understanding to the doctrines of the gospel. This, though necessary in its place, is not true faith in the Son of God. It may exist without exerting the slightest influence on the heart and life; and is therefore only the shadow of faith, the counterfeit of what actually lives in the affections of the real believer. Alas! the faith of most men is a mere negative faith, the prepossessions of education, a faith which consists in not disbelieving the truths of the gospel; or at best, it is only the speculative recommendation of their reason, which induces them to concur in certain propositions concerning the Son of God, and the gospel of his salvation. To such it may be said, "the devils also believe and tremble." True faith on the Son of God is of another kind. It is an assent not merely of the understanding, but of the heart. It is the persuasion of the truth of the gospel, in its character, power, and effects, accompanied with an acquiescence of the will and affections. It is a cordial submission to the method of salvation as revealed in the Bible, through his mediation. It is a living principle in the soul, leading the possessor to

Christ, with humility, contrition, love, and confidence. It is to flee to him as the appointed hiding-place, from a conviction that he is the only refuge. It is a mental access to him, proceeding from a deep sense of guilt and wretchedness, and of his will and power "to save to the uttermost all that come unto God by him." It is to give up all other grounds of hope, and as poor, perishing, helpless creatures, to build upon his person and word as the foundation of pardon, peace, and eternal felicity. It is a self-application of the suitableness and sufficiency of his work of redemption, an affiance on his mercy and merits, and a dependence on him for grace as the head of all vital influence. It is to regard him as a priest upon a throne, "a Prince and a Saviour;" and to be determined to be governed by his sceptre, as well as to depend on his sacrifice. Faith in Christ is called a *believing with the heart* unto righteousness. It is described by *coming* to him for repentance and forgiveness, for grace and holiness, for life and glory; by *receiving* him as a Prophet to teach and instruct, a Priest to atone and intercede, and a King to protect, guide, and govern; by *looking* to him with an intelligent, eager, wishful eye, an eye of penitence and hope, as the wounded Israelites looked on the brazen serpent. Under the teaching of the Holy Spirit, the true believer has acquired such a knowledge of himself and of the glory of Christ, of his own wants and the Saviour's all-sufficiency, that he is led to commit himself to his care, as the good Shepherd who gave his life for the sheep. Awakened to a sense of his guilt and danger as a sinner, he makes earnest application to the Son of God at a throne of grace; and renouncing all confidence in the flesh, trusts altogether in his blood and righteousness. Enabled to hear the voice of him that raiseth the dead, he rises to newness of life, and in the daily exercise of affiance and prayer looks to Jesus for his sanctifying Spirit, and for grace to help in every time of need. Such is the faith of the gospel; not a cold, dead, inoperative opinion, but a lively, active, efficacious principle, discovering itself by inspiring humility, breathing contrition, animating to hope, encouraging to confidence, quickening to love, constraining to obedience, and filling the soul with joy and gladness."

On the nature of regeneration, the preacher enquires:—

"What is it to be born again? Is it the adoption of a new creed? or the reformation of the outward conduct? or a round of religious duties? Is it a ray of convictive light piercing the conscience? or a succession of hopes and fears? or a powerful impulse of feeling? Alas! a man may be the subject not only of one of these varieties of mechanical and mental fluctuations, but of all together, and still continue in a state of nature, still remain at enmity with God. To be born again is not merely to entertain correct views of Christian doctrine, or to abound in external morality and devotional formalities, but to have the inward principle of action changed by converting grace; not merely to possess serious thoughts, or feel deep convictions and lively impressions, but to have the inbred disorders of the heart rectified by the mighty power of God. It is to be "quickened from a death in trespasses and sins;" to be "created in Christ Jesus unto good works;" to be "transformed by the renewing of the mind;" to be "converted, and become as little children;" to be "made partakers of a divine nature;" to "put off the old man which is corrupt according to the deceitful lusts, and to put on the new man, which after God is created in righteousness and true holiness;" in one comprehensive sentence, it is to have "the eyes opened, and to be turned from darkness to light, and from the power of Satan unto God." Light is first darted into the mind, and the eyes of the understanding opened in the perception of the holiness of God, of the extensive requirements of his law, and of the terrors of its sanctions; and of consequent guilt, misery, and danger. By the same divine influence, the will and affections also are inclined to choose and embrace what was before distasteful, and to reject and abhor what was before the delight of the soul, so that the man begins to live a holy and divine life. As light increases, a

discovery is made not only of his disease, but of his remedy; not only of the evil of sin, but of the glory of Christ; and being enabled to see the vanity of the fleeting pleasures of this life, he finds his mind weaned from the gross and earthly objects of sense, and raised to high and heavenly things. In the expressive language of scripture, "a new spirit is put within him." Not that the spirit undergoes any natural change, or that the natural passions of the soul are destroyed. The spirit remains the same in its essence and faculties as before; but while the distemper within is corrected and rectified, a new and heavenly bias is given to its powers and propensities. The salt being cast into the fountain, the streams are henceforth sweet and wholesome. An active principle of enlightening and sanctifying grace being planted in the soul, there is a conversion from sin to holiness, and from the world to Christ. The change extends to every faculty of the soul, and affects universally the inward dispositions of the heart. Alas! it is indeed but partial as to the degree, nor is the leprosy ever wholly removed till the walls are taken down, but the change does really comprehend within its influence every power and affection of the inward man; and the holy tendencies and habits, fostered by a mighty energy, wax stronger and stronger, like the house of David, and the sinful tendencies and habits weaker and weaker, like the house of Saul, till the time appointed of the Father for their total extirpation and destruction."

We conclude with a quotation from the author's reflection on the christian's aim and reward.

"But if the impress of the divine likeness shall be so fair and lovely, when the fetters which galled the new man in Christ are broken asunder by the stroke of death, what must be the spirit's *gain as it respects its capacities of enjoyment*! Sin is the parent of all misery, and man cannot be happy but in proportion as he is holy. Who then can conceive how his capacities of happiness will be enlarged, when he beholds God's face in righteousness! As he will then be perfectly holy, so will he also be perfectly happy. Not a spirit in heaven but will be blessed to the utmost measure of its capacity, which, ever growing with the ages of eternity, will be constantly receiving fresh accessions of light, and life, and joy. Glorious truth! Consolatory prospect! While the Christian is in this world, there are many things within him and about him which forbid the perfection of his joys. The journey of life is so beset with evils and dangers, and so chequered with error, and folly, and sin, that grief and shame frequently attend his path, and embitter many an hour in his passage through it. But how different the state of the spirits of just men made perfect. Having entered upon the rest which remained for the people of God, a rest from sin and sorrow, a rest from pain and weariness, a rest from the temptations and conflicts of a period of trial, they enjoy a delightful and everlasting repose in the bosom of their Father. "There is no more sorrow, neither crying, nor tears; for the former things are passed away." Nor is this the crown of their blessedness; for he, who has wiped away all tears from their eyes, has received them into his presence, where there is fulness of joy; and advanced them to his right hand, where there are pleasures for evermore. Yes, their happiness is now fixed, immutable, and eternal. No cloud shall ever more arise to interrupt their communion with God; no melancholy gloom interpose to rob them of their pure and elevated joys; no shadow of darkness gather to veil the ineffable glories of their heavenly home; for the countenance of their God, like the sun in his strength, shall shine and smile upon them for ever and ever. United as it were to Deity itself, they contemplate his adorable perfections in the radiant light of his temple, and maintain increasing fellowship with the Father, and with his Son Jesus Christ. O how is their faith lost in sight, and their hope in enjoyment! Their expectations are more than realized. Put in complete possession of those blessings which a God of infinite love had in store for them, and having

their mental sight enlightened to take a full and clear view of the mysteries of his providence, and the wonders of his grace, their souls are filled with a divine ecstasy; and while they exclaim in rapturous surprise and delight, "Lo! the half was not told us," bursts of hallelujahs resound on every side, and fill the courts of heaven with adoration, thanksgiving, and praise."

We found so much real satisfaction in perusing this little volume, that we are not disposed to be fastidious, or we might point out a few phrases which we should not employ; but we forbear, trusting that this worthy clergyman will be very ready to adopt the language of holy writ, and turning it into a prayer say, "What I know not, O Lord, teach thou me!"

Philothea, or Hints to Young Christians, affectionately offered to the consideration of those Young Friends who "ask the way to Zion with their faces thitherward." 12mo. pp. 138. Bennet.

The Compiler of these Hints informs her readers that they are principally selected from the work of a Swiss divine: while we would be sorry to damp the well meant ardour of any one, especially a female authoress, we are constrained unreservedly to say, the pains had been well spared; for whether viewed in a doctrinal, devotional, or practical light, we think they will be found, if weighed in the balances, lamentably wanting. The work consists of four parts, each part divided into short chapters; and we confess that we were quite tired in the perusal, and almost concluded the author to belong to the papal church. In the third chapter, speaking on resistance to sin, is the following.

"I will, depending on thy promised assistance, use all possible endeavours to root out entirely the plants of these sins from my heart, and in particular of such and such, which annoy me most.

"Give God thanks, for waiting to be gracious till this hour, and bless him, that he has given you these good affections; offer him your heart, in order that you may be enabled to put them in execution; desire him to strengthen you, that you may overcome your spiritual enemies."

We quote the whole of the meditation on hell, that our readers may have a specimen of this mongrel production.

"Represent to yourself a dark city burning with brimstone, and full of inhabitants who cannot escape.

"The damned in the abyss of hell are, as it were, within this unfortunate city, where they suffer unspeakable torments in all their senses and in all their members; because, as they have employed all their senses and all their members in sinning, so they shall suffer in all their senses and in all their members the pains which are due to sin. The eyes, for their improper and wicked looks, shall suffer the horrible sight of devils. The ears, for taking delight in vicious discourses, shall hear nothing but wailings, lamentations, and cries of despair: and so of all the other senses.

"Besides all these torments, there is yet a greater, the privation of the glory of God, from the sight of which they are excluded for ever.

"Consider above all, the *eternity* of these pains! Alas! if a flea in your ear, or if the heat of a little fever makes one short night appear so long and tedious, how terrible will be the night of eternity!

O my soul, art thou able to *dwell with this devouring fire*? canst thou endure to *dwell with everlasting burnings*? canst thou bear to part from thy God for ever? Think of this before it be too late, "*Now is the accepted time: now is the day of salvation.*"

To which we add, what is entitled 'a solemn consideration.'

"Consider, that it is actually true, that you are between heaven and hell; and that the one or the other is open to receive you.

"Consider that the choice which you make of the one or of the other in this world shall last throughout eternity.

"Jesus Christ from heaven above, looks down upon you in his goodness, and sweetly invites you; come, O my dear soul, to that everlasting rest, where, in the abundance of my love, I have prepared immortal delights for thee. Then will you not be ready to exclaim, O hell, I dread thee; I dread thy pains and torments; and above all, I detest those eternal blasphemies and maledictions which thou vomitest out against my God? And turning my heart and my soul towards thee, O beautiful heavenly paradise, everlasting glory, and endless felicity. I bless thy mercy, O my God, and I accept of the offer which it pleaseth thee to make me of it. O Jesus my Saviour, I accept thy everlasting love, and claim the purchase thou hast made for me of a mansion in this blessed *Jerusalem*."

These are fair specimens of the work; but we will subjoin one more extract, on the necessity of prayer.

"As all states and tempers of the mind must be supported by suitable actions and exercises, so a devotional spirit must be kept alive by stated hours of prayer, both public and private. The devotion of the heart disposes us to observe set times of prayer; and set times of prayer naturally increase and enliven the devotions of the heart. Is it not thus in *other* cases? Do not *habits* of the mind dispose us to actions suitable to them? And do not these actions likewise strengthen and improve the habits from whence they proceed? As it is the taste for music that induces people to attend concerts, and as the attendance at concerts increases the taste for music, so the right disposition of the heart towards God, leads people to outward acts of prayer; and outward acts of prayer preserve and strengthen right dispositions of the heart towards God. We may, therefore, judge in some degree of the state and temper of our hearts, by the *frequency, constancy, and importunity* of our prayers. It has been well observed, "That praying will make a man leave off sinning, or sinning will make him leave off praying." Use is called a second nature; and experience teaches us, that whatever we accustom ourselves to, will, by degrees, transform our spirit and temper into its likeness. Is it not very reasonable to judge of the effect of *good* customs, by what we see to be the effect of *bad* ones? They, therefore, who are *hasty* in their devotions, and yet expect to be spiritually minded, are strangers to the nature of man; they do not know that they must *learn* to pray, and that this exercise is to be learnt, as they learn other things, by *frequency, constancy, and perseverance*. The cares and pleasures of life, the levity, vanity, and dulness of our minds, indispose us to the duties of devotion. Now *continuance* in prayer is a great relief to these mental indispositions; it raises the mind from vanity and destruction, and brings it into a state of seriousness and attention. Most pious people have cause to lament the inconstancy of their minds in prayer, joining heartily in some petitions, and wandering away from others. It is therefore but *common* prudence to *continue* our prayers, in order that our minds which will wander from some parts, may find others whereon to rest. If we could *invariably* fix our attention, and be as fervent as we wish, then indeed *fewer* words might serve; but since our minds are weak, inconstant, and ungovernable, we must endeavour to catch and win them to devotion by all the means that are suited to such a state of weakness, inconstancy, and rebellion."

We should not have occupied so much time in noticing this very humble publication, but we considered it a duty to caution our readers, lest the title should deceive them; for surely a more miserable production can scarcely be imagined.

The Scriptures Fulfilled, or the Bible the Word of God; in Seven Lectures on the Fulfilment of Scripture Prophecies, delivered at Mansfield. By Robert Weaver. 8vo. pp. 204. Wightman.

THE subject of prophecy, if rightly discussed, is peculiarly interesting and instructive; but it is very much to be deplored, that in the present day not a few, who are designated calvinistic ministers—and who at the family circle will readily admit the sovereignty of Jehovah in the choice of his people—in their public discourses grieve the real christian, by so frequently reducing to a mere problem the glorious doctrines of our holy religion; nor will the ablest elucidations of prophecy convince the unbeliever, unless HE who has promised to open the blind eyes, and unstop the deaf ears, condescend to put forth his almighty power, by fulfilling his promise. But the preacher, like too many of his brethren, seems to imagine, that he has only to prove that certain prophetic events that have been fulfilled were previously foretold and recorded in the scriptures, and then his audience will immediately become believers. Alas, alas! what more decided proof can be required of the truth of that awful assertion of our Lord's, "If the blind lead the blind, both shall fall into the ditch?"

These lectures were delivered from the pulpit under the conviction, (as the author states in his preface) 'that while they could do no hurt, they might, on the contrary, do much good.' The author is evidently an advocate for duty-faith, and like many other apologists for the bible, exerts his abilities, which are very humble, to persuade his readers to allow the bible to be indeed of divine authority. But sensible as we are that it is Jehovah only that ever will persuade Japheth to dwell in the tents of Shem, so all human logic will be unavailing, until that Almighty Being who spoke the world into existence, make bare his holy arm, in convincing of sin, of righteousness, and of judgment.

Popery the Mystery of Iniquity. By Wm. Symington. 18mo. pp. 144. Young, Glasgow.

THE subject of popery has been so often and so ably discussed, and its incongruity with the very constitution of a protestant country so fully established, that we can scarcely expect any new light on the subject.

The work before us contains many of the arguments that have been previously advanced against the papacy. The writer considers the mystery of iniquity spoken of by St. Paul, as applicable to that anti-christian church. He then adverts to the complicated iniquity of that church, under various particulars; then glances at the design of providence in the permission of its existence, as a mystery which is involved in much obscurity. The arguments in its favour are then noticed, and the duty of protestants towards the deluded votaries of that apostate church, is judiciously set forth. Though the present work does not rise above mediocrity, still we think much useful information is given in a small compass; and to such as have not any abler works on the subject in their possession, it may be very useful.

POETRY.

AN ACROSTIC.

H ENCE carnal joys ! to Christ, my soul, draw near,
 A nd praise the Lamb of God, devoid of fear ;
 L et all the glory to his name be given ;
 L ive on the gospel of the Prince of heaven.
 E ternal God ! who sitt'st enthron'd above,
 L ead on my soul to sing thy wondrous love ;
 U nworthy though I am, O let me see
 J esus the Saviour died to ransom me :
 A gracious God will then be all my store,
 H osannas shall I sing for evermore.

F ading is all the love that mortals know,
 O 'ercome at once on any glimpse of woe ;
 R edeeming love of heaven aloud I'll sing,

T he everlasting love of Christ our King.
 H armonious song !—high notes of joy and peace !
 E mploy'd to sing the God of truth and grace :

L ost had we been, but for his precious blood ;—
 O h ! let us praise the gracious Son of God.
 R egardless of contempt our sins he bore,
 D espised the shame, and sav'd us by his power ;

G roan'd on the earth beneath oppression's rod,
 O ur sorrows took to bring us back to God ;
 D eign'd to be man, and took our nature too,

O 'ercame the grave, and did our souls renew :
 M ock'd by the multitude, whose cruel call
 N ail'd to the cross the glorious Lord of all.
 I nfinite God, of skies, and earth, and sea,
 P rofuse of mercy, so immensely free ;
 O grant to all who ask thy blessings, Lord,
 T he sweet reply thy promises afford :
 E nrich thou wilt all who adore thy name,
 N ot suffering foes to put their souls to shame,
 T uning thy praise to harps of gold in heaven,

R ejoicing in free grace which thou hast given ;
 E xtolling and adoring in one song,
 I nspire the notes, Oh ! ye seraphic throng ;
 G iving all praise and glory to Almighty love,
 N one striving of his own works t'approve :
 E ternally his mercy will we tell,
 T rust in his name who doth do all things well,
 H ailing our Saviour, dear Emmanuel !

THE

Spiritual Magazine;

OR,

SAINTS' TREASURY.

"There are Three that bear record in heaven; the FATHER, the WORD, and the HOLY GHOST: and these Three are One." *1 John v. 7.*
"Earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

MARCH, 1830.

(For the Spiritual Magazine.)

THE TENDER REGARD OF JEHOVAH FOR THE WEAKEST OF HIS PEOPLE.

"It is not the will of your Father who is in heaven, that one of these little ones should perish.—Matt. xviii. 14.

THE tender compassion of our adorable Lord is strikingly illustrated in the chapter from which these words are taken. In order to correct the pride and ambition of his followers, Jesus called a little child unto him, and asserted the necessity of their being in temper and disposition such, prior to their enjoyment of endless blessings. Having described the distinguishing mark of his followers, he urged the most tender regard to the weakest of his saints. He declares that whatever favour was done to any one of them, though it were one as feeble as the infant in his arms, he would consider it as done to himself; but that a contempt of them would be followed by a punishment infinitely more tremendous than temporal destruction. The subject being important, Jesus proceeded to enforce an affectionate regard for the least of his members. He asserted that the exalted spirits around the throne were continually the messengers of mercy and love to them. He declared the exalted state from which he descended to accomplish the purposes of eternal mercy concerning them; and that it was the will of his Father that not *one* of them should be lost. Here a rich source of comfort opens to the mourning penitent, the trembling believer in Christ. Mean as they appear in their own view, helpless as they feel themselves, the eyes of eternal love are upon them for good, nor shall all the powers of darkness destroy them.

In the words proposed for our meditation you have,

1. *The character of Jehovah your Father who is in heaven.* It is impossible for any appellation to carry with it more consolation to the heirs of glory than this. Jehovah in his eternal love adopted them as his children, and sends down his Spirit to testify his paternal regard for them. He gives them an experimental knowledge of himself, and fulfils his promise, "thou shalt call me, my Father, and shalt not turn away from me."

In surveying the dispensations of Jehovah towards his people, we discover all the marks of an affectionate and ever watchful parent. *An earthly father bears a warm affection towards his children, so does the Lord towards his people.* Prior to the formation of this earthly state, his love was fixed upon them. He saw them in the ruins of the fall, and provided a Saviour for them, and prepared for them an everlasting state of rest. Amidst all the adverse scenes of life, his love remains the same towards them; and when the most painful outward losses are felt, his voice is heard, "I am still the Lord thy God." And there are seasons when the Lord discovers his loving-kindness towards his people—seasons when in the closet he declares, "I am thy Father and Friend," and gives them grace to look up to him, saying, "thou art my Father and my God."—Seasons when he manifests his loving-kindness in his house of prayer, and enables his people to say, "the Lord is my portion, therefore will I not fear."—Seasons when he manifests his loving-kindness, and his people lose sight of their afflictions, and say, "I know that my heavenly Father directs my affairs, and that with everlasting kindness he will have mercy upon me."

An earthly father pities his children, he feels their pain, and strives to relieve their distress; so the Lord pities his children. When in the furnace of affliction they sigh in the bitterness of their souls, he knows their sorrows; he sits by them, like an affectionate father, and proportions their consolations to their sorrows. Their cries and tears affect his soul, for he is afflicted in all their afflictions, and touched with the feeling of their infirmities. He knows the anguish of their minds when outward trials weigh them down; when the darkness of providence causes them to fear that all things are against them, he consoles them with his promises, relieves them with the light of his countenance, and opens before them an eternal rest from sorrow.

An affectionate earthly father relieves the wants of his children; he is willing to undergo any sacrifice to supply their need, and provides, as far as possible, for their future support: in like manner the Lord supplies the wants of his children. He from day to day supplies their temporal wants, and by the communications of his love and grace supplies their spiritual wants. Numerous as may be their wants, they are all supplied, and amidst all their outward distresses the promise declares, "the Lord will provide." He supplies their present need, and hath made secure all future blessings. All the blessings of the covenant, all the riches of grace, all supplies of temporal good, are in

the hands of Jesus for them. With confidence therefore, Paul could say, "My God shall supply all your need, according to the riches of his glory by Christ Jesus." An eternal inheritance is provided for them, and "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

An affectionate father instructs his children, while he corrects their faults; thus Jehovah instructs his children. He leads them into an experimental knowledge of the purposes of his mercy in their eternal origin and everlasting duration—into the glory and preciousness of Christ, the riches of his grace, and the full and complete nature of his salvation. He leads them into the mysteries of his providence, the way in which his people are taught by afflictions; and how those trials are blessings. And with love he corrects them for their faults. He sees that pride would increase upon them, that lukewarmness would spread over their religious services; or that there has been some departure from him; and he corrects them to bring them to himself, and teach them that all their happiness is in him.

An earthly father is ready to pardon the offences of his children; if the rod of correction is used, his bowels yearn over them, and his affection towards them breaks forth: thus Jehovah, though he corrects his children, yet no sooner do they, by the secret movings of the Holy Spirit, acknowledge their offences, than he heals their wounds, and speaks comfortably to them, saying, "I do earnestly remember thee still." Even whilst he corrects them, his voice goes forth, "return, thou backsliding Israel," &c. In the consideration then of Jehovah as the Father of his people, there is the richest consolation, and particularly in that he is their Father in heaven.

Heaven is described as the residence of the Lord. It is there where he displays his majesty, and dispenses the riches of his glory. Dwelling in heaven, he has all blessings at his command. He is above all creatures, so that he can protect his children, and control their foes. He sees from his holy place all the wants and sorrows of his people, and can deliver them out of all trials. Hence the Redeemer encouraged his people, saying, "your heavenly Father knoweth that ye have need of all these things."

Never forget, ye that are followers of God, that your Father is in heaven, and that his kingdom ruleth over all. He knows the exercises of his children. Their foes may be mighty, but he is the Almighty God; their blessings are beyond the reach of earth and hell. And hence appears the privilege of the saints, God is their heavenly Father; he can and will protect them. Their poverty, their sorrows, their enemies, are before him, and he says, "Fear not, for I am with thee," &c. Isa. xli.

But the text sets forth, secondly, the character of all the Lord's people—they are described as little ones. The expression is applicable to all of them *generally*, and to some of them in *particular*.

It is applicable to all of them *generally*, as it describes their *weakness*; unsustained by divine power, they fall by the various temptations of their foes; they are unable to move one step towards heaven, unless led by the hand of eternal love, and conducted by infinite wisdom. It is applicable to their state, as they are *little in their own view*, willing to acknowledge that in their flesh dwelleth no good thing; that they stand by sovereign grace. So mean are they in their own view, that they loath themselves before God, and confess that their most holy duties need washing in the blood of Christ. They are *little also in the eyes of the world*—esteemed as the troublers of the nation—their principles are despised, their conduct derided; they are the objects of the world's hatred, as Christ forewarned them. "If they have persecuted me, they will persecute you also." But though despised of the world, they are precious in the sight of the Lord. The very expression *little ones*, carries with it the Lord's affection. Is not the tender babe, the helpless child, the object of the father's delight? And are not the saints beloved of the Lord? Is not the promise then, "even to old age I am he, and to hoary hairs I will carry you?"

CLERICUS.

REPLY TO VIATOR.

To the Editor of the Spiritual Magazine.

Sir,

My attention has been strongly attracted to the letter of Viator, in your Magazine for the present month. Upon the subject of it, his views and mine differ; and this difference has induced me to make the present communication in the hope, if not of establishing in his mind the truth of my own views, that I shall at least assist him in acquiring that information on the question which he seeks.

The question as it stands in the mind of Viator, may, I conceive, be thus stated:—"Can Jesus Christ be said to have borne the punishment due to the elect, unless he suffered precisely what would have been their lot, but for his atonement?" To which I answer, Yes. And the apparent difficulty involved in the reply, I humbly conceive, entirely disappears when it is remembered that a guilty conscience, the horrors of despair, and eternal duration of pain, are the necessary and inevitable consequences of the *actual commission of sin*, and the *finite capacities* of the offenders flowing from positive enactments of the divine law in awarding punishment to transgressors.

This important and plain distinction, taken into consideration at the same time with that which existed between the situations and characters of the elect and their great Surety will, I think, go far to settle the mind of Viator, and clearly shew that it was at once unnecessary and *impossible* that Jesus Christ should have suffered in the three specified particulars.

The elect are *sinners* and *creatures*; the blessed Saviour was an *innocent* man, and (glorious truth!) the Almighty God! And it was this astonishing, mysterious, and harmonious union of diverse perfections, that effectually and necessarily secured him from the three specified particulars of misery to which his elect are exposed.

As he was innocent, he could not suffer from an accusing conscience; as he knew that he should finally triumph, and "enter into his glory," he could not despair; and his infinite dignity and power enabled him to satisfy the requirements of infinite justice within a less space than eternity.

The exclamation, "Eloi, Eloi, lama sabachthani," is one of agony but not of despair. He was denied the comforting and supporting presence of his Almighty Father, and was left alone to bear the tremendous wrath due to our transgressions; and in the intensity of suffering he uttered this pathetic ejaculation; but it affords no indication of despair. He was still the mighty God—borne up by his own self-sufficiency: indeed such an inference would contradict the general analogy of holy writ in reference to this subject, and would lead to the impossible supposition, that that joy for which he "endured the cross, and despised the shame," was not ever before him; or that the union between his humanity and deity was weakened in his contest with the powers of darkness.

I have thus aimed with as much brevity as I could connect with clearness, to explain the grounds on which I differ from your correspondent Viator: and I trust that if I have not slain his doubts, I have succeeded as a pioneer to smooth the way to that result.

With every good wish, I remain, Mr. Editor,

Very faithfully, your humble servant,

London, Feb. 13, 1830.

JOHANNES.

(For the *Spiritual Magazine*.)

A WORD OF ENCOURAGEMENT TO THE LORD'S POOR.

ARE you a poor minister of the everlasting gospel, labouring in the Lord's vineyard, made in some small degree useful in turning sinners from darkness to light, and have many proofs of your call to the work, but meet with many discouragements—a very scanty income—an increasing and a sickly family—a failing off of hearers and supporters to the cause—a spirit of dissatisfaction prevailing in the church—an impossibility to make your salary cover your expences—creditors clamorous for a little owing them—and pained to the heart that those who appear to be your friends seem so inconsiderate—many have it in their power to relieve, but so tardy in their promised payments; can indulge themselves in luxuries, yea, spend more for a Christmas party than your quarterly salary amounts to? My brother in Christ, this is the sad situation of many a faithful servant of the Lord at this time; they know not what to do, and there

Terio very gravely informs me, 'the portions of holy writ which W. A. M. quotes to justify his sentiments carry a very different meaning.' So also will the Socinian argue, whenever portions of holy writ are brought forward to prove the real divinity of Jesus Christ, however plain and expressive the language. Oh how have Arminians, Pelagians, and every sect of christian free-willers and sceptics exhausted all their sophistry, and *carnal* reasonings, their learning and critical acumen, to explain away the plain and literal meaning of Paul in his epistle to the Romans, especially the ninth chapter. But still it remains in all its divine simplicity and pathos, like an imperishable pillar, holding forth the high sovereignty of Jehovah, who "worketh all things after the *counsel of his own will*." Let Terio and W. A. M. be divested of prejudice, and then though they be but fools in the school of Christ, such passages of holy writ will require but little explanation. It is the system of modern theologians, taught in our schools, and which too much obtains throughout christendom, that casts an almost impenetrable obscurity over the plainest passages of scripture.

And now, Mr. Editor, another part of Terio's letter I must not overlook. In order to make his objections appear as forcible as can be, he has recourse to the old obsolete Arminian expedient. He very seriously informs us, he saw a man working in his garden on the sabbath. He enquired of the man why he did so? The sabbath breaker replies, 'Mr. ———,' alluding to a certain preacher, 'tells us, that we can do nothing; if we are to be saved, we shall be saved; and if we are to be damned, we shall be damned.' There is, Mr. Editor, something so terrific, and so ghastly in all this, that it requires a pretty firm nerve coolly to look it in the face. Nevertheless, Sir, I will venture, yea, and try too if I cannot strip this conjured up ghost of its formidable appearance, and cause it to return back within the limits of its own shades. Now granting the language of the said preacher to be injudicious, *very* injudicious, yet it contains truths that can never be refuted. The *first* clause teaches a most affecting and scriptural truth; 'man can do nothing,' that is, he can do no spiritual act in his unregenerate state. Will Terio deny this? If so, it is of little moment with Terio what is scriptural or unscriptural. The *second* clause is strongly expressive of one of the most glorious and blessed truths revealed to the church of God. 'They that are to be saved shall be saved;' yes, they shall be saved: that is, *the elect shall be saved*. What a very blessed truth this is! And what a fine and striking illustration have we of the determination of the triune Jehovah to save in the display of sovereign, irresistible grace, manifested towards the dying thief, and Saul of Tarsus! *Neither* of them was *in the path of duty*, or under the means of grace. So far from this that the one was reviling the Son of God, and thus shewing his approval of that murder of the Just One; and the other, was a bloody persecutor, whose conscience was defiled, and whose heart was stained, and whose hands were reeking with the blood of saints, yet salvation visited them both, and that in a most miraculous

and extraordinary manner. And why ? Because in the covenant of grace it was arranged *they should be vessels of mercy*. Let it however be continually kept in view, *the salvation of the gospel saves from sin*. The *last* clause of the preacher's words, also includes an awful but a scriptural verity. Jehovah saith unto Moses, " I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Now with reference to this declaration of the Lord, Paul thus reasons. " So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Therefore he hath mercy *on whom he will*, and *whom he will* he hardeneth. The election hath obtained, and *the rest* were blinded." So much, Sir, respecting the language of the unknown preacher ; and which after all is not *quite* so terrific as the imagination of Terio has represented it. Notwithstanding, Mr. Editor, my comments upon it, yet I do assure you, I very far from approve of such unguarded phraseology, and it is upon the principle as stated in the following lines that I rest my objection. I have long known the unfair advantage which the Arminians, and the Semi-arminians, or as they style themselves, the moderate Calvinists, take of such injudicious language. Ah, say these modern sophists by way of libelling the Hyper-Calvinists, ' they teach that if you are to be saved, you shall be saved, even if you live and die *in impenitence and unbelief* : and if you are to be damned, you shall be damned, although *you may pray, repent, and believe* !' Now, Mr. Editor, this is expressing in plain English those vile and infamous slanders, silyly and artfully insinuated, if not boldly expressed, against those who are called Hyper-Calvinists, or according to the modern vulgar slang, Antinomians. Yes, and for this end are they stigmatised as Antinomians. That the Arminians and Pelagians of the day should vituperate their senseless ravings against the doctrines of God's sovereignty we expect, with such it is perfectly consistent, with the opposition and hatred they have in every age uniformly displayed against the doctrines of grace, and is in accordance with their antichristian sentiments. But that men who profess to embrace the doctrines of Calvin, should be found spitting such venomous slander, is unaccountably inconsistent, scandalously illiberal, and most flagrantly unjust. For however the *moderate* Calvinist may trim his creed, parley and compromise matters with his Arminian brother, as he now affectionately calls him, whilst giving him the right hand of fellowship, and would by no means offend his delicate ears with the term election, in the scriptural sense of the word, or make his face turn pale with the tremendous word reprobation ; yet let me tell my friend, the moderate Calvinist, be he Terio, or any other person, his system is equally exposed with that of the Hyper-Calvinist, to the base slander of teaching that ' if a man is to be saved, he will be saved, let him live and die in sin ; or if he is to be damned, he will,' &c. For what is called moderate Calvinism, likewise positively inculcates that *none but the elect can possibly be saved* ! The state of the case is this : the moderate Calvinist is giving up, or but feebly maintaining a cause which he has in a measure betrayed by his moderate principles ; whilst the Hyper-

Calvinist on scripture ground is boldly and sturdily maintaining the contest. And I have no doubt, that ultimately he will "overcome through the blood of the Lamb, and by the sword of the Spirit." Alas, it is too true in these conflicts between truth and error, the best of men have spoken unadvisedly with their lips, and have dipped their pens in wormwood and gall; insomuch that we have been constrained to exclaim in the language of the Latin bard, '*Tantæne animis celestibus iræ!*'

W. A. M. feels greatly obliged to Terio for his truly christian admonition, and it is the daily prayer of the admonished that the humbling precepts of the gospel may be deeply engraven upon the heart of W. A. M. that they may be the more apparent in his temper, his spirit, and his life. W. A. M. would also assure Terio, that he cherishes towards him, though personally unknown, nothing but true christian charity, but to error he will give no quarter.

I should be very sorry, Mr. Editor, to disparage the pages of your excellent miscellany by any effusions of mine, thereby lessening its great merits, but should you deem this answer of mine to Terio worthy a place therein,

You will greatly oblige, dear Sir,
Your's affectionately in the everlasting bonds of the gospel,
W. A. M.

(For the Spiritual Magazine.)

THE CHRISTIAN PILGRIM.

In all ages of the church, it hath been the peculiar distinction of the saints of God to confess that they were "strangers and pilgrims on the earth," bending their course towards the city of God—the Jerusalem which is above; and the various and oftentimes painful vicissitudes with which they come in contact, are as so many confirmations of the fact, that, here they have no continuing city, but are pilgrims destined to traverse the thorny mazes of the wilderness of sin, where

"Dangers of every shape and name,
Attend the followers of the Lamb."

And where they often find that they breathe an atmosphere unsuited to their high pursuits, and meet with accommodation far below their dignity as sons of God, and heirs of glory; hence they are emphatically designated "strangers scattered abroad," and "sojourners in the earth;" yet, "a royal priesthood, a chosen generation, a holy nation, and a *peculiar people*; of whom the world is not worthy!" But whose peculiar views, pursuits, and conduct, entail upon them the odium and contumely of their fellow men, and subject them to the bitterest persecution and maltreatment, as reptiles who are a pest to society, and *unworthy* to associate with the literati of the age. This hath been in all ages (to a greater or less degree) the experience of all those who are alive to the sublime realities of the religion of Jesus, for they experimentally know that the friendship of the world is enmity with God; and those who *will* live godly in Christ Jesus *shall* suffer persecution; but thrice "blessed are they who are (so)

persecuted for righteousness sake, for theirs is the kingdom of heaven !”

It may not be unworthy the notice of the spiritual reader, to follow the writer in contemplating for one moment the varied experience of the christian pilgrim, whilst prosecuting his journey from the “devoted city” to the Canaan of rest, and the unseen glories of the upper world—the immeasurable domains of his heavenly Father, and the unwasting realities of eternal beatification. With his mind alive to the vast extent of blessings to which he is heir, through the predestinating grace of God his Father, and which are already in the actual possession of his elder brother, and reserved for him till the days of his pilgrimage are over, he enjoys with soul-satisfying delight, the lively emotions these considerations are calculated to excite; and could (were it the will of his God) view with calm indifference the pomp and grandeur of the world, the rise and fall of nations, the convulsions of empires, or even “the wreck of matter, and the crush of worlds,” being persuaded that the lordship of his heavenly Father extend over all worlds, and that his sovereign arm wields the sceptre of universal empire, and has all things under his absolute controul, from the elevation of a monarch to the falling of a sparrow, and will cause all things to work for the eternal welfare of those

“Who have left the world’s deceitful shore,

And left it to return no more.”

Therefore under these happy feelings,

He views with unconcern, this troubl’d ball,
A nation’s rise, a haughty monarch’s fall;
His hopes are fix’d beyond all earthly toys,
On solid bliss, and real substantial joys;
In vain a flatt’ring world attempts to find
True happiness for *his* exalted mind;
He boasts of *heaven*, as *his* last long home,
And claims its peerless glories for his own!

Though these are sometimes the lively sensations, and the happy experience of the christian pilgrim, yet there are times and seasons when things wear a different aspect, his path appears more rugged, thn footsteps of the flock less visible; his burden seems to increase, and his consolations to decrease; faith languishes, hope is paralyzed, evidences beclouded, affections languid, corruptions strong, and temptations follow in rapid succession, and threaten to inundate his soul. The joys of salvation, and the comforts arising therefrom have left him to mourn in solitude, because the Comforter who should have comforted his disconsolate heart is far from him. In this perturbation of mind he recounts the former loving-kindnesses of his God, and recollects the hill Mizer, and the dew of Hermon, and mourns in anguish of spirit his present bereavement, until his soul is bowed down with grief, and in his distress he thinks it well to be angry, and to quarrel with the sovereign procedures of the Most High, and in his impatience exclaims, “Lord! why casteth thou off my soul? Why hidest thou thy face from me? Why is light given to a man whose way is hid, and whom the Lord hath hedged in? He hath led me and brought me into darkness, and not into light! Therefore, I will not refrain my mouth, I will complain in the bitterness of my soul.”

While rebellion thus rankles in his heart, and he is giving vent to hard speeches, he is suddenly aroused from his unhallowed cogitations, and his astonished eye perceives the sun to be mantled in impervious gloom;—the surges of the troubled sea roll with terrific impetuosity, and the heavens gather blackness, while the clashing of the conflicting elements portend an approaching desolation: when he hears as it were the voice of Jehovah from the whirlwind and the storm, “Come, my people, enter thou into thy chambers, and hide thee as it were for a little moment, until the indignation be over and past,” &c. Isa. xxvi. 20, 21.

It is then the poor bewildered traveller learns the important lesson, that his comfortable frames, and happy feelings, are too weak to bear him up in a day of severe trial, and a vessel too slight to support him through the storms of life; hence he is blessedly compelled to embrace the Rock for want of a shelter, and, upon *that rock* faith plants her foot, and penetrating the blackened atmosphere, describes the *bow* in the heavens—the covenant faithfulness of a covenant God! which as a divine ray shines on the celestial track; while hope pursues a risen Saviour to the unclouded regions of eternal day.

Oh! ye spiritual traveller, whose predestined lot is to walk in a path strewed with thorns, and beset on every hand with the snares of the fowler, ever recollect (and may God give thee the comfort of it) that thy feet are shod with the preparation of the gospel of peace, and that thy shoes are of iron and brass, with which thou shalt tread upon serpents and scorpions, and nothing shall by any means *hurt you*: yea, even that old serpent the devil shall ye tread under foot shortly! for, “know ye not, that we shall judge angels?”

Yes, beloved, the time with us is not far distant, when the accuser of the brethren shall be finally cast out, and the waters of Marah, the wormwood and the gall, be no more administered to allay the raging thirst of our parched tongues; but, pure water of eternal life issuing from the once-smitten rock, shall satiate our weary spirits, tired and fatigued with the perilous journey.

“There shall we breathe immortal life,
In a pure atmosphere of love.”

And mingle our praises with kindred spirits, whose distinguished privilege it is to rehearse the wondrous acts of God towards the children of men, and to tell to the unfallen throng of angels, cherubim, and seraphim, what the victorious arm of the Redeemer hath achieved for them, while we shall behold with awful astonishment, the impassable gulph of Jehovah’s fixed decree, which divides the heaven of rest from the pit of perdition, and the abodes of the damned.

Now, “beloved, are we the sons of God; but it doth not yet appear what we *shall* be, neither hath entered into the heart of (any) man, the (great and unrevealed) things which God hath prepared for them that love him,” but which shall be ours, in common with the whole election of grace, when “this mortal shall have put on immortality,” and we receive the end of our faith, even the full and ultimate salvation of our souls.

August 27, 1829.

T. W. H.

ORIGINAL ESSAYS.

LVII.

THE TRINITY.

THE existence of God lies at the bottom of all religion, whether it be natural or spiritual in its quality. There can be but one God, and of course there is but one legislator. The existence of God may be proved by the works of his hands; but it is the light of revelation that makes known to us his nature, and the persons peculiar and natural to his existence. Eternity is the sole and incommunicable prerogative of the uncreated Jehovah; and the indivisibility of his nature is a fact that is maintained by the authority of the scriptures. Yet there are men in existence who deny the doctrine of a Trinity of Persons in the one God, because the word is not found in the bible; and, as they say, it is repugnant to reason. The writer of these remarks has no intention to go into an argumentative proof of the doctrine, but to offer a few thoughts upon a plain doctrine found in the volume of inspiration.

Whatever is in God is God. The names Father, Son, and Holy Spirit, we often meet with in the new testament, and the persons to whom these names are applied are spoken of as performing various actions. We therefore assume the position, that each of these divine agents is God by nature, and that the Three Persons spoken of are the one living and eternal Jehovah. There does not appear to us sufficient evidences in the scriptures to support the scholastic distinction, urged by many learned and good men, in favour of the eternal generation of the person of the Son, and the procession of the person of the Holy Spirit. It appears to us that the Persons in the Godhead are the same as the nature of it—eternal and unbegotten. This is of so much importance to us, that we shall not be easily tempted to resign our views of this subject. In this view of it we perceive a sameness of nature in each Person, and each Person existing by necessity of nature. No act of the divine will or power can give existence to the nature or Persons of the Deity. As is the nature of God, such are the Persons in God—natural and underived. The revelation of Jehovah to us does not give being to the Persons in the Godhead, but it is a discovery of his nature and Persons to us in Christ his Son, according to the relationship which he has constituted in him, by an act of his grace, for his own pleasure. The eternal unity of the Godhead, and the natural Persons in it, stand above volition, generation, procession, or mediation.

The election of God is the reason why he has manifested to the church his nature and Persons in the scriptures. This act is eternal and irrevocable. No one could move him to make himself known to us, because there was not any creature then in existence; and this

decision concerning his church must have been bottomed in the unity and perfection of his own nature. We are reminded that all the acts of God toward or in the church, arise out of his love; and that love to his own being and Persons is the impulsive cause of the decision of his free will. There can be nothing in the humanity of Christ which could affect the mind of God to make this choice, or to determine the mode of manifesting himself to men; for Christ himself is indebted to this voluntary election for the near and intimate relation in which he stands to God as his own Son, and also for the relative dominion which he is authorised to exercise over his church. According to this decision, the Persons in the Godhead each act officially, with respect to the salvation and glorification of the whole church, and the one Jehovah is known and revered by all the saints. By this means we can admit the economical superiority and inferiority we read of in the scriptures, and at the same time maintain the natural equality of the Father, Son, and Holy Spirit. God alone is the sovereign of the universe, and his independency of the creatures is manifested by all the goodness that he is pleased to communicate to them. Moved by his own love, and governed by his own will, he has built the globe, in which he is pleased to execute his wise counsels, and to accomplish the purpose of his grace.

In the Person of the great Immanuel has God made known himself, for "in him dwelleth all the fulness of the Godhead bodily." The nature of the church has ever existed in the Person of the Son of God; and in his Person there is a foundation laid to execute the decree of eternity. Christ is the fountain of life, sanctity, and righteousness to his brethren; and the Spirit, who is the vital sanctifier of every heir of life, when he creates them anew acts officially from the Father, in the name, influence, and ransom of the Son. Indeed creation is alike ascribed to each of these holy Persons. The first name by which Jehovah is made known to us in the holy scriptures, is one by which the plurality of Persons is asserted, and the covenant of God is hinted at; **אלהים** is said by many profound hebraists to be derived from the root **אלה** to *curse*, and has respect to the covenant by which God has sworn to make the enemies of Christ his footstool. The learned Parkhurst says, "by virtue of this *antomundanee oath* the man Christ Jesus was enabled to overcome the devil and all the enemies of man, and perfect his redemption; and from the oath it was that the *ever blessed THREE* were pleased to take that *glorious and fearful name*, **יהוה אלהים** *Jehovah-Alehim*; *glorious* in as much as the transaction to which it refers displays in the most *glorious* manner the attributes of God to men and angels; and *fearful* in as much as by one part of the oath, eternal and infinite *power*, Jehovah himself is engaged to make the enemies of Christ his footstool."

That plan of wisdom of which we read in the bible, unfolds the living God to our view, as having designed his own glory in the endless redemption of his children. Yet each of the Divine Persons have voluntarily taken office to execute this purpose of grace.

On the fore-view of sin, the Father mercifully provides a Saviour; the Son, who was then the head of the spiritual world, engages to ransom his church in an equitable manner; and the Spirit binds himself to accomplish the will of the Father, through the finished redemption of the Son. It is but one God designing, revealing; and executing his plan of wisdom; but the Trinity of personal agents at work, is demonstratively proved in the consciences of all the people who are vitally sanctified. If the distinct Persons in the one Jehovah do not exist by nature, above all consideration of manifestation, no mode of operation could shew us what does not exist. Let the redemption of sinners be traced to its own proper source, viz. the love of God in Christ; yet we must not forget that the right to contract personally with the Father to ransom his children, is not radically founded in the pure humanity of the Son, for that has not a native equality with self-existence, but in his own underived Person, as his humanity is united to it. The natures in the Person of Immanuel are so united as to be indissoluble; but they are so distinct in their qualities as to remain for ever unmixed. Self-existence and derived existence united in one Person, according to divine election, constitutes the Person in whom this union is established: "the man, the fellow of God," and the "first-born amongst many brethren." Because he is naturally a Person in God, and he by necessity of nature inherits all the perfections of Deity, and the nature produced in union with his eternal Person is filled with "the spirit without measure."

Although the Trinity of personal agents in God stand above the redemption of the church by Christ, yet they are seen in that mystery of grace. In this scheme of wisdom we behold the distinction mentioned above, publicly manifested. The apostasy of the creatures from God has brought them into a condemned and ruined state of existence; but God could never abandon his just right, as an injured and offended legislator, because the ingrate wretch, man, has reduced himself to be in the disposition of his mind the slave of Satan. No: yet he had taken up a reason in his own mind to act consistently with his essential rectitude, and sovereignly to redeem, in the Person of Christ, a seed to be for himself an inheritance. Accordingly the Son appears at the time appointed, in the body ordained and prepared, to perform the condition of that covenant which he had graciously made with his Father, and which he justly accomplished. The Holy Spirit formed the body of Christ in the womb of the virgin mother, and sustained him to go through his work and to save his church. Our Lord himself informs us, that he "came down from heaven to do the will of his Father." Here we perceive his economical inferiority, and the Father maintains the honour of the holy government, founded in his own nature, over all creatures. None but God could demand the performance of what the holy law requires: and no one but God in our nature could undertake to work under the authority of it, when it was violated by the commission of sin, and justly pronounced the sinner accursed, so as to maintain the right of God, and to save for ever millions of guilty men. In the work of our redemption the Deity of the Son of

God is strikingly manifested. For if he were not God by nature, he could not be the eternal life of the church; and if he were not Immanuel, he never could have brought us that life in the blood of his person, to save us from sin, and to present us before God, holy and unblameable in his sight. In the divinity of the Person of our Lord, is found the reason why he could redeem the church; and his covenant with his Father has limited the saving virtue of his ransom to his own brethren.

When the Holy Spirit appears, to create anew the heirs of grace, we again perceive the Trinity of Persons in God are exhibited to our view. No one of the holy workers is opposed to the others: the three are one God. Therefore every act of infinite power is a demonstration of the divine unity. It is necessary to notice, that the Holy Spirit by his creating energy brings us the grace of sanctity, comprehended in the election of the Father's will, and the life which there is in the Son for us, through the mystery of redemption. What can more strikingly manifest the fact for which we contend? The sinner is by nature dead to God, and there is no wish in the heart to be made holy; but God has preserved the church in Christ, and he has atoned for their sins; the Spirit appears as a witness to this fact, and the life that he communicates to the soul raises the man who possesses it into a spiritual order of existence. Election is the foundation of redemption: that governs the work of the Spirit, and in it the other two are demonstrated. The gospel lives in the heart of every godly man. There is not a grace peculiar to the heavenly order of Christ's existence, that is not found in the hearts of all his living members. The Spirit dwells in them as the Sanctifier, and in every one of them he performs the office of the Spirit of adoption—the Spirit illuminating of them—the holy witness of their sonship—the Spirit of faith—and the earnest of eternal glory. Our prayers are breathed at the footstool of God, under his holy anointing and saving influences. He ever asserts the rights of God in the conscience, reveals the peace-procuring blood of Christ, and shews the naked sinner the imperishable robe of righteousness, wrought for him by his delivering Saviour. These kind acts are proofs of his personal existence; for if he were not God by nature, he would be ignorant of the things of the gospel, as they exist in the mind of Jehovah. Since, therefore, the Holy Sanctifier is ever mindful of his engagement with the Father and the Son, and retains unalterably his love to Christ and his seed, and impressively causes the heirs of life to feel it, let us, dear brethren, give glory to him for the friendship which he has shewn to us, by calling of us from darkness to light, and from the power of Satan to the living God. Cherish an affectionate remembrance of his goodness to you, for it is by him you are created holy and rendered happy.

There is something in the conduct of the repenting sinner which exhibits the doctrine of the Trinity. Look we at the man whose heart is wrung with grief, because he has sinned against God; listen to his simple, but fervent and sincere prayers to God, in the name of Christ, for mercy: and can we deny the fact for which we contend, while we

have this living monument of grace before our eyes? If an enquiry arise, why is the man thus changed?—why does he thus distress himself for sin? we answer, that the Holy Spirit has taken up his residence in his mind, and all his operations are directed by the will of the Father, to conform this man to the image of his Son. The Trinity in unity is in this man practically exhibited; and his sorrow for sin arises from a supernatural perception of the spirituality of the holy law of God. The prayers which he breathes to God are cherished by a distant apprehension of mercy, through the blood of the cross; and they are both begotten and maintained by the sanctification of the Holy Ghost. Happy, holy, thrice blessed man! thine agonized mind shall find relief from the same source that has mercifully afflicted thee. Yea, thy Father loves thee intensely—thy Redeemer has bled for thee, and his life is thy security and perfection—thy Sanctifier lives in thee as the earnest of thy endless purity; and as certainly as that is given unto thee, thou shalt enter into the kingdom prepared for thee above the skies.

Through all this scheme of grace revealed in the scriptures, we perceive the intention of God is to make known himself to us in Christ his Son. The being of God must ever be a source of sanctity and pleasure to the good man. To Jehovah in Christ he looks as to his own Father, and he mercifully beholds in the child of his adoption the image of his own Son.

How ennobling is the relationship which God has constituted in Christ, and how rich and suitable is the provision that he has made for his own offspring. The children return to their Father washed in the blood of the Lamb from all guilt and defilement, clothed in the garments of salvation, and arrayed in the robes of righteousness. Divine justice shelters them in Jesus, and sovereignty protects them while they are walking through the street of life to their heavenly home. They have food to eat of which the world is ignorant, and guardians assigned to them by their heavenly Father, who gladly fly upon the pinions of love from the heavenly world to defend them from danger, and minister to their safety. "Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency; and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

(For the Spiritual Magazine.)

ZION'S BLESSEDNESS INVOLVED IN THE SECRET INTENTIONS AND SOVEREIGN OPERATIONS OF JEHOVAH.

"Man's goings are of the Lord. How can a man then understand his own way?"—
PROV. XX. 24.

If there is one perfection more dear to Jehovah than another, at least in the *manifestation* of it, it is his peerless sovereignty. If there is one attribute in the divine nature that forms a harbour of

rest to the child of God amidst the storms and tempests of life, it is the sovereignty of God. In proportion as we grow in knowledge of the divine character, shall we be affected by the *openings* of his hand. In the chambers of divine perfections we are invited to enter, till all the calamities of a time-state be overpast: this is the anchorage of faith in every storm—the calm retreat of the heaven-born soul when reason and sense are confounded; the hiding-place of the new-born soul when the clouds of providence lour with thick darkness, and the refuge of the distressed in all the hurricanes of indwelling sin, temptation, and guilt.

The glorification of his unchangeable will has ever been his delight: the settlement and ordination of all events by his eternal decree, is to manifest his glorious wisdom, and shew his determinate pleasure, “who worketh all things after the counsel of his own will.” It is sweet to reflect in predestinating sovereignty that has marked our pathway, and anticipated all the grace needful for every season of tribulation. His omniscient eye has been on every troublous spot ere we were born, and assigned all the grace needful to bring us through, to his honour and our real benefit. This awful and tremendous attribute of the Deity, though terrific in its nature, is the bed of repose to the enlightened mind in all the chequered scenes of life, and all the distressing events arising in it. When all our hopes are unexpectedly dashed on the spot, the sovereignty that ordained the event forms the couch, where we retreat and glide into the holy will of our covenant God, humbly acknowledging “the heavens do rule.”

“Man’s goings are of the Lord.”—Are of *his absolute will*, arranged by his infinite wisdom, and effected by his almighty power. He that made man’s abode, ordered him to be, the time of his entrance on it, the line of movement he should tread in, and the moment of his final exit from it—all the circumstances of every day were allotted, yea, *all*. His goings are of the Lord, are of divine ordination and settlement, are governed and guided by his absolute will. His supreme will marks every dispensation; though sense is shipwrecked and reason is overwhelmed, faith recognizes all as expressive of infinite majesty and unsearchable greatness, and believes all will terminate in the endless honour of the uncontrollable King of kings.

All the goings of the redeemed from among men are of the Lord, were settled in his councils of old, and arranged in the everlasting covenant: “The steps of a good man are ordered of the Lord:” are the fruit of the good pleasure of his will, and are the unfoldings of his eternal purpose which he purposed in Christ Jesus the Lord. His goings from darkness into light, from the kingdom of Satan into the dominion of God’s dear Son, are of the Lord; the time when, is of his eternal decree, and is the auspicious opening of electing love. The arm of the Lord demonstrated in this opening of heaven on a lost sinner, is of eternal appointment; and is the great work of God. Man’s going up from the pit of destruction, and the precincts

of hell, is of Jehovah the Spirit : it is his almighty work to regenerate the soul, and set the man a going in the narrow way. His going from bondage into liberty, from slavery into freedom, from dread of death into forgiveness, from condemnation into justification, from distance into nearness, from the fear of hell into divine acceptance, are of the Lord ; the time, the means, the measure, the duration, &c. These blessed changes are solely under divine superintendence, are wholly of Jehovah.

Man's goings into adversity, trouble, darkness, temptation, persecution, poverty, seasons of sickness, and sore tribulation, are of God. These unpleasant visitors come with a heavenly permit, are of God, for our instruction, to wean us from the world ; are a foil to set off durable riches, and the solid realities of the gospel. These are all love's blessings sent in a cross hand form, in wisdom and faithfulness, are graciously limited by his will, and manifestly prove how greatly he loves us.

Man's goings in providence are of the Lord. The whole range of his creatures move on in concert with his eternal plan ; all our diversified stations are the appointment of Jehovah ; our goings in and out, our journeyings and settlings, our being ordered hence, and resting here or there, however second causes may operate, they are originally of the Lord, and are the unfoldings of his infinite arrangements : though the eye of sense surveys the face of things, and often concludes that all is in confusion, and comes to pass as they happen, (and how prone are we to judge by appearances) yet faith steps forward to assert eternal providence, and justify the wisdom ways of God, lifts up the veil of heaven, and shews the delightful symmetry of heaven's harmonious arrangements, the wheel of the divine wheel working within the wheel of providence in one mighty machine to promote the divine glory, proclaim the unsearchable greatness of Jehovah, and consummate the stars of his searchless wisdom.

Many of our goings that are of the Lord are inscrutably mysterious. His awful leadings confound us, and strike us with solemn surprise : the openings threaten us with destruction, and we wonder where the distressing scene will end. Many of his inexplicable steps we in our judgment must acknowledge are of the Lord, but they so confound us, that we say, " how can a man then understand his own way ? " It is easy to discover the Lord in the smiles of his face, in the whispers of his love, in the assurances of his pardoning mercy, and in the manifestations of his gracious presence : but when he comes in terrible majesty, riding over flesh and blood in the exaltation of his reigning sovereignty, proclaiming he is our eternal all in the removal of our idols, alas ! how slowly we acknowledge such dispensations are of the Lord ! Who can see the greatest blessing wrapt up in a stripping dispensation, or behold a large expression of divine love in withholding that which seems most desirable for our good, yet who under the shrine of the Holy Ghost but must say, " he hath done all things well." Lord, increase our faith, that we may glorify thee in the fire, and when the waters threaten to deluge us, may we rejoice there is an

ark of safety for all thy Noahs. There are many of our goings in the wilderness that have been involved in mystery, that our shallow understandings could make no research into, nor in heaven may ever be able to apprehend them, but he whose name alone is Jehovah, is worthy of our *unwavering* confidence, and whose unimpeachable character demands our silent adoration and everlasting gratitude. Many of these circumstances that come with all the awfulness of a thunder clap, are faith's opportunities of glorifying God, then we are glad to lean on an arm that never gave way, and realize the blessedness of being on a rock immoveable as the throne of deity. The pleasures of being forgiven, and accepted before the divine throne, gives an holy boldness that proves the immortal value of an interest in him, in whose bosom we shall be folded when the creation rocks like a cradle, and all the present scene of things vanish away. To look at the various goings of the saints on record under the mysterious leadings of a covenant God, is pleasing employ: though oft they could not understand their own way; though oft confounded, mortified, and at their wit's end, yet their goings were of the Lord, for the honour of his name, and their ultimate benefit and happiness. Look at Abraham ascending Mount Moriah to offer up Isaac—Jacob in obtaining the birth-right—Joseph and the treatment of his brethren—the children of Israel under the oppressive hand of Pharaoh—Job in all his disastrous goings and after exaltation—David in all his steps to the throne, and subsequent delinquency, &c. &c. And many of our individual circumstances have been fraught with expressions of uncontrollable majesty, in which we have been gladly necessitated to shelter in the thought, that our goings are of the Lord; that he that is the Pilot of universal affairs, on whose shoulders is the government of all worlds, is our eternal God, and covenant Father, our continued Care-taker, and unchanging Friend.

O ye heaven-born, heaven-destined, blood-redeemed saints, think high of your gracious God, who has not trusted your destiny out of his own hands, nor one step of your wilderness journey in the care of angels; all your circuitous rout is lined out by his infinite mind, and directed by his eternal love. All your times are in his hand; all the hairs of your head are numbered; all your enemies are limited; all your wants known; all your needs anticipated; your days allotted; the time of your arrival in heaven fixed; and all the full glories of eternity ready to burst on your wondering spirit! Then trust in him at all times; pour out your heart before him, and unhesitatingly leave all in his dear hands.

“ Then rest on the bosom of love,
And there all your sorrows forget;
Salvation in full you will prove,
While leaning on Jesus's merit:
All your sorrows allotted by heav'n,
Are drifting away like the snow;
But covenant blessings that's giv'n,
No change or mutation can know.”

Golden Square, London, Feb. 14, 1830.

E. M.

REVIEW.

Help for the True Disciples of Immanuel: being an Answer to a Book published by the late Rev. A. Fuller, entitled, The Gospel worthy of all Acceptation; or, the Duty of Sinners to believe in Christ. Second Edition, mostly re-written and newly arranged, including an explanation of the Scriptures usually adduced on the subject. By John Stevens, 8vo. p.p. 380. Palmer.

MR. STEVENS has been long known to us as a controversialist of no common order; and this work, the first edition of which was published some years since, must be considered by all who love the distinguishing doctrines of sovereign grace, a most useful and able defence of truth, furnishing arguments which we do not believe all the host of Arminians and Fullerites combined will be able to overturn. The present edition is very superior to the former, which was in 12mo. This is handsomely printed in 8vo. and is well suited for the library, as a book of reference on the subject.

Our author has followed Mr. Fuller in all the subtleties to which he resorted in defence of his favourite system, and has critically and very ably examined the various passages of scripture brought forward by him. These we consider him successfully to have rescued from the perverted use to which they had been applied; but we will give one quotation, from which our readers may judge for themselves. We do not select it as being more excellent than other parts of the volume, but its length suits our limits better than some of the longer sections.

"Repent, therefore, of this thy wickedness, and pray God, if, perhaps, the thought of thine heart may be forgiven thee."—Acts viii. 22.

"The person here addressed, was Simon the magician, whom Philip had baptized on his professing to be a believer in Jesus Christ. But, he shortly made it evident, that his motives, in making such profession, were wicked, and that he had neither part nor lot in the matter; but was in the gall of bitterness, and the bond of iniquity. Now, because this wretched man was evidently an unregenerate character, and yet was by Peter exhorted to repent, it is imagined, that all the unregenerate are to be exhorted to evangelical repentance, and every other spiritual exercise. But, this is, I am persuaded, an inference not upheld by the premises. The repentance required, did not refer to the sin of nature, and to transgressions in general, in which Simon was a sinner in common with other men; but, Peter said, *"Repent, therefore, of this thy wickedness, and pray God, if, perhaps, the thought of thine heart, that the gift of God may be purchased with money, may be forgiven thee."* This peculiar thought of Simon's was a heinous sin, and it appears by ver. 24, that Peter threatened him with certain judgments, as punishments, which he greatly dreaded, and, therefore, said unto Peter, *"Pray ye to the Lord for me, that none of these things which ye have spoken, or threatened, come upon me."* But Peter could only say, *"Perhaps the*

thought of thine heart may be forgiven thee." *The averting of those things from him, which were spoken by the apostle, was all that was meant by the thought of his heart being forgiven him:* forgiveness being an exemption from deserved punishment. But, I see no evidence of any thing supernatural being designed, either in the conduct required, or the benefit held out as a matter merely probable. I have already spoken of this natural repentance and providential forgiveness, or deliverance from outward sufferings in this world.

"1. We have no account that Peter ever prayed for him, nor is it to be expected that we should, after he had told Simon he should perish, and that he had neither part nor lot in the gift of the Holy Spirit.

"2. Had he intended spiritual repentance and prayer, in his exhortation, he would have held forth pardon *as a certainty*, for to those spiritual exercises forgiveness is sovereignly annexed; and not have spoken of forgiveness as dubious, saying, "*If, perhaps, the thought of thine heart may be forgiven thee.*" Pardon of sin, with regard to an eternal world, is either a certainty, or an impossibility. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

"3. There appears no room for any man to infer from Peter's address to Simon, that all unregenerate men are to be exhorted to repent and pray in a spiritual manner. The circumstance of Simon's conduct is not analagous with the cases of sinners in general; neither does Peter make any reference to any sin, but *that one thought*, so plainly pointed out.

"4. Many favours, of a natural and temporal kind, are granted to men, distinct from spiritual faith in Christ. Neither can it be sinful in any man to call upon his Maker for the natural good he may want, although, with regard to supernatural things, he must be a total stranger, and, consequently, feels not the want of them; neither does God bestow them, indiscriminately, on mankind, as the mere creatures of his creating power, and as he is the common parent of all. If historians can at all be credited, with regard to this sorcerer, he shewed himself to be an awful enemy to Christ and his followers, and lived and died in his sins. How, therefore, could the Holy Spirit inspire Peter to exhort him to spiritual repentance and prayer, when he had already determined to deny him any enjoyment of spiritual blessings? Neither will any sober-minded man expose himself to the contempt of thinking people, by calling out to his hearers, and saying unto them, "*Your money perish with you: because, YE HAVE THOUGHT the gift of God may be purchased with money. I perceive ye are in the gall of bitterness, and in the bond of iniquity. Repent, therefore, of THIS your wickedness, &c.*" Peter's words seem to intimate that, if Simon *repented*, he might be forgiven perhaps, but that there was no *certainty* that he would be pardoned.

"The gospel assures the penitent, and the man who shall spiritually call upon the name of the Lord, that salvation *shall* be granted. I shall not multiply remarks, but must conclude, that the above passage is no proof of the point our author wished to establish. Let the sense of words be sought, as well as the sound of them; and due attention be paid to the arguments in the third section."

We must indulge ourselves in adding a short extract from the author's closing remarks, which we read with much pleasure, and which will furnish our readers with a ready answer to those who would charge the ministers of Christ with supineness on the subject to which it refers.

"It is often intimated that ministers, who are opposed to the exhortation system, as maintained by Mr. F. do not preach to sinners. By such insinuations, it is not intended to say, that their auditories are constituted of innocent persons; therefore, it must be allowed that, either they do not

preach at all, or that they preach to sinners ; the former cannot be proved, therefore, the latter must be the fact, and the insinuation must be false. Christ is certainly preached by those censured ministers, as the suitable, the necessary, the only and the all-sufficient Saviour. And while Christ is preached, though he be not offered on required terms, the hand of the Lord accompanies the preaching, and many are turned to the Lord. It was thus in the beginning, it is the same in our own times. How should it be otherwise, since God has chosen it shall be thus ? The hand of the Lord determines the degree, as well as the reality, of the success.

"Some have affirmed that, we have nothing to say to sinners ; whereas, we have nothing to say to any but sinners. We do not speak to the carnal of their ability, but of their weakness ; we rather declare what they cannot do, than what they can do : though, with proper distinctions, we scruple not to say some things even on what they can do. For though they can do nothing spiritually acceptable to God, or that has any promise of salvation annexed to it ; yet, they can do many things useful to men, to good men, and to the cause of God : nor will such conduct be without some advantages to themselves : we do not, however, so speak of their inability, as to excuse them from the inflexible claims of God's holy law. Natural men are usually confident of their ability ; we endeavour to beat down their towering notions on that head, by the demands of the law, and the provisions of the gospel. We do not find all natural men alike ; some have a theoretic knowledge of the law and of the gospel : they really believe the leading truths which we are commissioned to preach. Of these, *some* are for reckoning themselves christians indeed. We insist upon it, that if any man have not the Spirit of Christ, he is no true disciple of his. We plead, that spiritual faith and knowledge are accompanied with unfeigned humility and love ; and that faith, without evangelical works, is dead. Others of them disclaim all pretence to being true christians. To such, we aim to unreservedly shew the nothingness of all profession, if inwrought experience be wanting ; and that a profession of the religion of Christ may be made, while the professors remain still under the claims of the law. If love to Christ and his spiritual disciples be wanting, the chief evidence of the true christian character is not there. Without love, said Paul, I am nothing."

Gideon, and other Poems. By the Author of "My Early Years."
18mo. p.p. 110. Simpkin and Marshall.

THIS little volume of Poems, is dedicated to those who feel interested in the past and future glory of the Jewish nation ; and as no christian can be indifferent to that very interesting subject, which forms so prominent a feature in the prophetic scriptures, we think many of our readers, particularly the younger part, will find much satisfaction in perusing this unassuming work. Some parts of the poem, entitled "*Gideon*," possess much originality and beauty. That on the death of a beloved christian friend we have subjoined, as a fair specimen of the author's poetic talent.

ON THE DEATH OF A BELOVED CHRISTIAN FRIEND.

"Wouldst thou view the field of glory?—

Seek it not 'midst thousands slain :

Wouldst thou hear the victor's story ?

Go not to the ensanguin'd plain.

"Wouldst thou see the triumph splendid?—

Look not on the pageant gay,

When, by shouting crowds attended,

Conquering warriors tread the way.

"Is the voice of exultation
To thy rapturous feelings sweet?—
Not to a rejoicing nation
Will I lead thy willing feet.

"No:—behold that chamber yonder!—
Softly tread the hallow'd floor!—
See the power of grace, and wonder!—
See the Saviour, and adore.

"Lov'st thou glory?—Lo! descending
Glory fills the encircling air;
To that dying Christian lending
Brightness, such as angels wear.

"Hark!—she sings, in accents glorious,
Victory, with expiring breath:
Rising, thro' the Lamb, victorious
O'er the powers of sin and death.

"Round the bed cherubic legions
Watch the spirit leave her clay;—
Shout, and to their heavenly regions
Joyful lead the shining way.

"Jesu's name she's softly sounding;
Open fly the pearly gates!
Harps of gold, with praise resounding,
Echo thro' the ethereal heights!

"Scarce she hears the salutation;
She has reach'd the eternal throne:
Lost in love and admiration,
There she makes her praises known.

"He who died on Calvary's mountain
Stands before her raptur'd sight,
As the sweet perpetual Fountain
Of her happy soul's delight.

"Silence seals the harps of heaven,
While her glowing praises prove
Every joy or trial given,
Sprang from covenanted love.

"Hark, the strain again renewing!
With their harps she joins her own:
God tri-une for ever viewing,
Lo, she worships near the throne!

"Now I hear her voice no longer,
It is lost the saints among:
But in accents sweeter, stronger,
Flows the everlasting song!"

Predestination Vindicated from the Scriptures of Truth; being a Series of Remarks on a Work lately published by Mr. J. Jarrom, of Wisbeach; entitled, Discourses, Explanatory and Practical, on the Ninth Chapter of Romans. By William Felton, Minister of the Independent Congregation, March, Isle of Ely, Cambridgeshire, 12mo. p.p. 207. Higham.

CONTROVERSY is that which the christian is anxious to avoid, the angry tempers which are usually manifested being quite at variance with that quietude which as an humble believer he aims to enjoy in sweet communion with the Holy Three ; but there are occasions when the faithful minister of Christ is compelled to quit his more congenial pursuits, and without hesitation stand forward in defence of the grand truths of his holy faith, in opposition to all who may dare to defy the distinguishing and soul-supporting doctrines of sovereign and electing love ; and when he is enabled so to do in the spirit of his Divine Master, he will be sure to gain the victory.

The present volume appears to have been called for under such circumstances, a work having been published, entitled " Discourses on the Ninth Chapter of Romans," by a minister in the immediate locality of the author's neighbourhood ; in which the doctrines of predestination and effectual calling, have been not only impugned, but totally denied ; and we think Mr. Felton has concisely but conclusively defended these grand and fundamental truths from that stigma which this advocate for moral agency has aimed to charge upon its advocates. It was with pleasure we read that part of the work, where adverting to the bias those truths will have on those who happily have experienced them, he thus writes :

" This blessed doctrine of divine predestination, is well calculated to promote spirituality of mind ; since the sure and certain out-pourings of the Holy Comforter for that purpose, was part of the sacred contract of the everlasting covenant. From his blessed work, springs an holy obedience and delight in all the ways of the Lord. It ever hath been, and ever will remain, a part of the devil's policy to insinuate, that this precious doctrine is subversive of good works, and that it would set aside the use of means. It hath frequently been said, that its tendency is to remove every gracious obligation from the christian. These foul and libellous charges, not only against the doctrine itself, but its Gracious Author, he will assuredly resent on the head of his enemies. It can only be *finally* entertained by Satan's goats, for the sheep of Christ delight in it. What ! shall it be said that the sweet doctrine of eternal election, which is the foundation cause of the sanctification of the soul, and its meetness for glory, leads to a denial of its effects ? What ! can that destroy good works, which is the only source from whence they spring, or can possibly exist ? Are we to be told, that divine teaching will lead the mind so taught away from God, or suffer it to delight in whatever is contrary to his will ? Is it, in the nature of things, possible, that a soul who hath felt the power of redeeming blood upon the conscience, speaking peace beyond expression, can be otherwise than overwhelmed with gratitude and praise to such a Saviour ? This will produce brokenness of heart, and a humble walk with God by precious faith, in the glorious atonement of Christ. And are these the truths, flowing from the unfathomable love of Jehovah, which men, with daring impiety, declare lead to sin ? Are these things likely to slacken the obligations of the soul that hath " tasted that the Lord is gracious ? " Until it can be shewn that the sun is calculated to produce darkness—or that a pure fountain can issue streams of impurity—let the opposers of predestination cease from deducing inferences so groundless, or charge that upon its Almighty Author, which is exclusively attributable to the depraved and wretched heart of man."

POETRY.

LINES, OCCASIONED BY THE DEATH OF A BELOVED FATHER.

LET not my Lord,
 With angry look, his handmaid's soul o'erwhelm,
 While she, in deep humiliation, prays
 That God the Holy Ghost would deign t' assist
 Her, pensive, silent meditations; for
 'A subject, wrapt in deep solemnity,
 Has now her mind engag'd. The stillness of
 The midnight watch is levity and noise,
 Compar'd with that most awful, serious hour
 In which the immortal spirit, just about
 To take its flight, reaches the quiv'ring lips,
 And (O the solemn period!) there it waits
 A moment's space, as if to bid adieu
 To earthly things: again the spirit heaves,
 And instantly escaping, enters on a state
 By mortal vision unexplored.

Now weeping relatives, who hitherto
 In spirit groan'd not daring to disturb
 The mournful peace prevailing all around,
 No longer their emotions can suppress,
 But must to feelings overpower'd give vent.
 Affecting sight!—behold the wasted frame—
 His body, once so active, how it lies
 Unconscious of itself, helpless and dead!
 That face how alter'd! yet although the eyes
 Are now on earthly scenes for ever clos'd,
 And on the cheeks a deadly paleness sits,
 The heavenly smile with which the Spirit fled,
 Still sweetly on the countenance remains;
 But O! forsaken of its vital part,
 How soon 'twill to corruption fall a prey!
 Yes, it must be committed to the dark,
 The silent grave, till Jesus shall descend,
 With shoutings, from his throne, to judge the world:
 Then shall it rise, with all th' admiring saints,
 In immortality, and fashioned like
 His glorious body, never more to die.
 Consoling thought! his spirit now enjoys,
 In presence of the Lord, unsullied bliss:
 Anguish no more this heart will rend, no more
 With care 'twill beat, these things are pass'd away.
 How shall we for a moment then, regret
 The blessed change, or wish him back to share
 Again the afflictions of this present world.
 On *his* account we grieve not, neither does
 Our sorrow so prevail, that hope is lost;
 But still, the painful separating stroke
 Is keenly felt, and nature seems to shrink
 At thoughts of one so dear being consign'd
 To earth, the abode of worms, to moulder there!

Spirit divine ! with healing beams descend,
 Thy sacred balm our wounded minds shall soothe :
 Let thy blest influence animate our hope,
 Our faith revive, and raise our souls above
 Inferior things, that we may contemplate
 The glories that surround the christian's soul,
 When disencumber'd with this heavy clay.
 May we thus blessed be in death, and leave
 An evidence behind, that we are gone
 T'inherit, with our dear departed friend
 Th' eternal weight of glory, which for all
 The elect and precious of the Lord, is safe
 In heaven reserv'd.—And Father, Son,
 And Holy Ghost shall have the praise.

October, 1829.

MARY.

THE HARP ON THE WILLOW.

PSALM CXXXVII. 2.

DEAR saint of God, from whence that sigh ?
 That rolling tear —that weeping eye,
 Since heaven is divinely free :
 Why seated on that hillock green,
 Thy harp now bending o'er the stream,
 High on the weeping willow tree.

Doth unbelief beset thy soul,
 While sorrow's waves upon thee roll,
 And Satan throws his darts at thee :
 Hath this thy tuneful harp unstrung,
 And made thee mourn while there 'tis hung,
 High on the weeping willow tree.

Tho' billows dash thee with their foam,
 And now in darkness oft you roam ;
 Yet God is faithful still to thee ;
 The sun of glory soon will shine,
 Then take your harp thro' grace divine
 Down from the weeping willow tree.

Are foes now taunting with their tongues,
 " Come sing us one of Zion's songs,"
 And thus they now make sport of thee ?
 Well, cry to Jesus and you'll find,
 He'll tune your harp, and raise your mind,
 Above the weeping willow tree.

You soon shall strike a cheerful note,
 And put to flight each fear and doubt,
 And triumph in that grace so free ;
 That taught you first to play the tune,
 And sound your harp thro' Zion's dome,
 Far from the weeping willow tree.

The blest assembly soon you'll join,
 On yonder thrones in Canaan's clime,
 From ev'ry doubt you'll then be free;
 Your tuneful harp shall then be strung,
 And never shall again be hung,
 Upon the weeping willow tree.

T. W.*

Orpington, Kent.

LINES ON THE ELEVENTH VERSE OF THE FORTY-SECOND PSALM.

WHY heaves my anxious heart?
 Whence flow these briny tears?
 Say, Oh! my burden'd soul from what
 Arise these doubts and fears?

'Tis Jesus hides his face,
 Nor cheers me with a smile;
 The joys of time and sense no more,
 These absent hours beguile.

I read his word, but Ah!
 No comfort there I see,
 He whom I love retires afar,
 And sorrow's left for me.

My soul with fear cast down,
 Drove almost to despair;
 Expecting from my Lord a frown,
 Attempts to utter pray'r.

My stamm'ring pray'r is heard,
 He speaks, — I hear his voice;
 Down comes my Saviour, blessed Lord!
 And I again rejoice.

Kingsland.

MAJOR ———

A SONNET—TRIUMPH OVER DEATH.

AH Death! fierce tyrant, thou may'st bend thy bow,
 And threat'ning point the arrow at my heart—
 Yes, let it pierce;—I turn not from the blow,
 Though nature shrinks with anguish from the smart.
 Art thou not conquer'd, mighty Conqueror?
 Hast thou not lost the poison of thy sting?
 And shall I dread thee now thy pains are o'er,
 Or fear the mandate of a captiv'd king?—
 My soul imprison'd, flutters round the bars,
 Of this dull dungeon, seeking for a way
 To leave its walls, and fly beyond the stars,
 And Death's sharp stroke but rends the stubborn clay—
 Gives a free passage, whence the soul may leave
 This tiresome world, for that where sorrows never grieve!
 B. S. S.

October 17, 1839.

THE
Spiritual Magazine;
OR,
SAINTS' TREASURY.

"There are Three that bear record in heaven; the FATHER, the WORD, and the HOLY GHOST: and these Three are One." *1 John v. 7.*
"Earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

APRIL, 1830.

(For the Spiritual Magazine.)

THE DOCTRINE OF ELECTION STATED AND VINDICATED.

THE doctrine of election is most divine. It is dear to God, and to all truly wise and good men. Those who despise it, do but discover the enmity of their minds against God himself, and their want of supernatural principles in religion. Those who conceal it, through a strange notion that it ought not to be preached, are not much better; such seem to be wiser than the word of God, where it is revealed as with a sun-beam. Will God say any thing that is wrong, useless, or injurious? Does he not know best what should be written and published, for the good of his people, and the glory of his own name? Is not his word to guide us in this matter as well as in all others? Those who reject it are robbers of God and men; they take the crown from his head, and comfort from the hearts of his people. That it is full of unspeakable comfort to pious and spiritual persons, may be learned from the 17th article of the church of England. "But we have a more sure word of prophecy" to prove the doctrine for which I am pleading. Let us come to the word and testimony. It is expressed in the bible as follows. Persons are "*Elect* according to the fore-knowledge of God the Father," 1 Pet. i. 2. "Who shall lay any thing to the charge of God's *elect*?" Rom. viii. 33. "I endure all things for the *elect*'s sakes," 2 Tim. ii. 10. "Shall not God avenge his own *elect*?" Luke xviii. 7. "For the *elect*'s sake the days of distress shall be shortened," Matt. xxiv. 22. "If possible they

should deceive the very *elect*," Matt. xxiv. 24. "Put on, as the *elect* of God, bowels of mercies," Col. iii. 12. "Angels shall gather together his *elect*," &c. Matt. xxiv. 31. "The purpose of God according to *election* shall stand," Rom. ix. 11. "There is a remnant according to the *election* of grace." "The *election* have obtained it, and the rest were blinded," Rom. xi. 5, 7. "Knowing your *election* of God," &c. 1 Thess. i. 4. It is also expressed by *choosing* us, Eph. i. 4, James ii. 5. "*Ordaining* us to eternal life," Acts xiii. 48. Writing our names in heaven, and in the book of life, Luke x. 20, Rev. xxi. 27. And *predestinating* us to the image of Christ, Rom. viii. 22, 30. Thus the doctrine is plentifully proved to be a bible truth; we need no better proof, nor does a righteous man wish for better; it must be right, and therefore all who deny it must be wrong. The corrupt reasoning with which it is often wrested and misrepresented, by those who will not bow to its sovereign decision, is like trying to hide the meridian sun with your hand. If some would unwisely give it a greater prominence than the bible gives it, or than other equally important truths, that is a fault for which I would urge no excuse; but this can be no justification of the fundamental error of either dropping or despising it so often by others. Let all the ministers and members of Christ faithfully and fearlessly declare and maintain it to the last.

Election is not of men but of God. "Ye have not chosen me, but I have chosen you," said Jesus, to his disciples. It does not belong to men to elect, ordain, and predestinate themselves to life, holiness, and heaven; they are neither able nor willing for any such thing were it left with them; it is an act that passes before they exist, and therefore is too early for them to have a hand in doing; and as to their opinion concerning it, they never approve but always oppose till grace has changed their hearts; if they have any thought of heaven and happiness while in a state of nature, it is that all may obtain it by their own exertion, which is not only opposed to the will of the Father in election, but also to the righteousness of Christ in justification; so that they by nature would go to heaven in their sins, rather than go in God's way. Men cannot choose right till they are changed by grace; and even after it their choice is only an effect, and not a cause; an evidence, but not the author of election. If "the election of grace" (Rom. xi. 5.) merely meant the creature choosing and accepting the grace, which some say is offered to all, it would be of men rather than God, of works rather than grace, and of him that willeth rather than of him that sheweth mercy; all of which we know the scriptures deny. So that it is of the supreme good pleasure of God alone, that any of the sons of Adam are elected to life, while others are left and passed by. It is according to the foreknowledge of God the Father, Son, and Spirit. It is that in which God alone acts, and that in a sovereign, absolute, gracious, immutable, and yet just way and manner. This act of election is in Christ: "According as he hath chosen us in him," &c. Eph. i. 4. in whom we were loved, with

whom we were united, to whom we were given, by whom we were represented, and in whom grace was given us before the world began. 2 Tim. i. 9. We were chosen in him as our head above the fall, that we might be provided for in him as our Mediator and Saviour under the fall. Had we been merely chosen in Adam, our earthly head, to stand or fall with him, when he fell we should have fallen for ever in him as the non-elect did. But being previously chosen in the immutable person and perfection of Christ, who could never fall, we remained secure in him even under all the painful effects of original and actual transgression. By virtue of this choice in him, the church became and continued unchangeably his body, his bride, his brethren, his children, his peculiar people, through all the vicissitudes of this temporary state. This was the basis on which every after blessing should be built; the fountain whence every needful favour should freely flow. Hence she is justified, pardoned, purified, preserved, glorified, &c. while the rest remain without an interest in these benefits, and consequently exposed to all the dreadful consequences of sinning against God. Thus it appears *election* is the great moving cause of all recovery to any of the ruined race of men; but sin only, (not election) is the cause of condemnation and death to all that are lost. It does greatest good to millions of souls, but not the least evil to any. In it there is much to admire, but nothing to blame. Without it we should all have been eternally ruined without any injustice being done us, and surely there is no injustice in leaving those who love, and choose, and walk the way to hell. God was not bound to elect any, and surely he may and must be at liberty to leave some. If men may choose their own associates and favourites without injustice to others, much more may the Majesty of heaven do so; it would be daring arrogance to deny it. "He will have mercy on whom he will; and whom he will he hardeneth;" or chooses to leave in hardness, Rom. ix. 18. But however his awful and equitable sovereignty may withhold mercy from the hardened, he will never deny it to those who humbly seek it in the name of Jesus.

The act of election is no new thing, but is as ancient as eternity. God knows them that are his, long before they or others can; he has no need to withhold his choice till they believe, nor does he do it. We must allow it is he alone that saves and calls us, (2 Tim. i. 9.) and he either *chooses* to do so before he does it, or he does not; if not, he acts as no wise man would do or can do; if he does, it is neither more nor less than the election we plead for; and if his choice is at any time before the operation of his power, why not from the beginning? (2 Thess. ii. 13.) and if so, why not before the foundation of the world? (Eph. i. 4.) and if so, why not from everlasting? as his mercy is said to be. (Ps. ciii. 17.) For to suppose any act in God which was not so early, would argue a change in him, whereas he changes not. (Mal. iii. 6.) The conclusion is clear; we are chosen from all eternity.

. Not for any foreseen worthiness, faith, or obedience of our's, for

then it would be of works ; whereas election is of grace, and grace and works are opposed to each other. (Rom. xi. 5, 6.) Faith and works are the effects and evidences, but not the cause of election. It is entirely unconditional and free, irrespective of any good or evil in us. (Rom. ix. 11.) So that the praise is due to the glory of his grace alone.

This is not an election of nations, parishes, churches, or characters, or persons to any temporal office, but of particular *persons* to grace and glory. Particular and distinct *persons*. The elect are described as scattered throughout different countries. (1 Pet. i. 1, 2.) As in conversion and redemption men are called out of the world, and redeemed out of every nation, kindred, tongue and people in it, so are they elected from them, and so distinguished from the rest, who are blinded by sin and Satan. (Rom. xi. 7.) "I have chosen you out of the world," said Jesus, John xv. 19. So that election is not of all men, but of some only, as the word signifies. They are a chosen generation, a peculiar people, a special seed, a remnant, vessels of mercy. And though they are an innumerable multitude by themselves, (Rev. vii. 9.) "but few are chosen" compared with others. (Matt. xxii. 14.) And though some of the rich are the objects of this favour, for the most part "the poor of this world are chosen," (James ii. 5.) It is often the foolish, and weak, and base, and despised, instead of the wise, and mighty, and beautiful, and admired, that God hath chosen ; that no flesh should glory, except in the Lord alone. (1 Cor. i. 27, 29.) Sometimes of the nearest relatives, one is chosen, and the others are left ; the husband and not the wife, the wife and not the husband, the parent and not the child, the child and not the parent, the master and not the servant, the servant and not the master ; sometimes illiterate babes, while the learned and polite are left. (Matt. xi. 25.) "Even so, Father, for so it seemed good in thy sight." And who is he that dare assert the contrary ? That election is personal and particular, is manifest from Jacob being chosen, while his brother Esau, born at the same time, was not. (Rom. ix. 11.) This act seems to have passed when the objects of it had done neither good nor evil ; so that in it they were considered in the pure mass of creatureship, as some think, either to be created, or as created and not fallen, which is the opinion of the Supralapsarians ; others think they were viewed as fallen and sinful, who are called Sublapsarians ; but I rather think both may be right ; in the decree of the end, the glory of God, they might be considered as unfallen and pure ; and in the decree of the means of obtaining that end, such as redemption, and sanctification, &c. they might be viewed as fallen and corrupt. The difference between the two opinions is not so great as some might suppose ; nor need the different persons who hold them be unfriendly with each other.

This doctrine is so far from leading to licentiousness, or being favourable to sin, that it is the great moving cause of all the true sanctity in the world. If it be owned that God is the Author and

Giver of holiness, in the work of conversion, to those that receive it, it must be owned also that he previously chose to do so, as it is impossible an infinitely wise God should act without it. Men were chosen to the grace of being "holy, and without blame before him in love," Eph. i. 4. it is through sanctification of the Spirit, unto obedience and belief of the truth, (1 Pet. 1, 2. 2 Thess. ii. 13.) it appears in compassion, kindness, humility, meekness, and patience, and various other graces; (Col. iii. 12.) thus they are called to possess the holy image of Christ to which they were predestinated. (Rom. viii. 29, 30.) In these things there is true holiness; those who have them at the same time possess good evidence of their election of God. Nor is our interest in election to be proved without them. He who lives and dies destitute of the Spirit of grace, holiness, obedience, faith, and love, gives every reason to believe he was never an object of the divine choice; for all who are chosen shall surely be sanctified. Those who have a humbling sense of sin, a hearty desire of holiness, believing views of Christ, love to God, and some delight in his holy service, with feelings of dissatisfaction when he is not sensibly near the soul, have tasted that he is gracious, and have reason to rejoice that their names are written in heaven, where all the rage of earth and hell shall never be allowed to erase them. All who are predestinated, are adopted as children into his family, justified in his righteousness, obtain salvation in Christ, are glorified with him in heaven, and so inherit everlasting life. (Eph. i. 5. Rom. viii. 30. 2 Tim. ii. 10. Acts xiii. 48.) Thus the doctrine that distinguishes some for heaven, secures an ample meetness for that blest abode.

Election is a matter that may be known, not merely as a doctrine of divine revelation, but as to the persons particularly interested in it. "Knowing, brethren beloved, your election of God," was the language of the apostle, 1 Thess. i. 4. It may be known by the above-mentioned marks of it; and by the gospel coming with power, in the Holy Ghost, and in much assurance; and by the persons being turned to serve and follow the living God, and to wait for his Son from heaven, having received the word in much affliction, with joy of the Holy Ghost. It is plainly intimated these things would never have been but for election, and that by these things it is opened to our view. It is not so manifest to many as is to be wished, although there may be some good reason for hoping and believing they are elected. Their experience and impressions have not been so powerful as some, their enjoyment of divine love is not so large, their judgments are not so fully informed, they have less of divine illumination, are not indulged with so much nearness, their faith is feeble, their foes many, and their fears prevail; and in this state they are too apt to omit the appointed means of their relief, and instead of diligently seeking the removal of their miseries, they go on in darkness till they are ready to indulge despair. But let all such "give diligence to make their calling and election sure," (2 Pet. i. 10.) for there is yet good ground of hope concerning them. Let such do all they can to

"strengthen the things which remain and are ready to die," Rev. iii. 2. It is not possible to make it more sure in itself than it is; yet it may be more fully manifest to the mind, and the soul may be more firmly persuaded of an interest in it; and this should be sought in a lively exercise of faith, virtue, temperance, patience, godliness, kindness, and charity; "for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour." By such means our election becomes an unquestionable fact, both in the apprehension of ourselves and others. If these things be in us and abound, no one can scripturally dispute it. Those who can thus prove their calling, have no need to fear respecting their election. But without these graces let no one presume to claim his interest in it: it is only to be known by a possession of them in a greater or a less degree. Those who think they are elected, and shall be saved, while living in sin and habitual rebellion against God, will find themselves in an error leading to destruction: such will not be saved from hell, unless they are first saved from this their abominable disobedience. On the other hand, no one of the unconverted can prove himself the non-elect, or reprobate, since all the saints were once unconverted, children of wrath, even as others. No one, therefore, should think it vain to do all the good he can from the supposition of his non-election, but rather do all he can that would look most like being elected. For if there was but one elected, how can he certainly say he is not the person? Continuance in sin is a certain sign of being left to perish, but conversion from it is proof of our election to life. All therefore should do the best they can, particularly in attending the public means of grace and the ministry of the gospel, where God engages to give repentance, and save the souls of his people. Faith comes by hearing.

The objections raised against this doctrine are various, but very weak: nothing can destroy a truth so divinely established. "God cannot deny himself;" nor will one part of his word contradict the other. Some say, "God is good to all," &c. (Psalm cxlv. 9.) which seems inconsistent with choosing some and leaving others; but this is to be understood of common mercies in providence, and not of special grace. He is the Saviour of all men in a providential manner, but especially and spiritually of those that believe. (1 Tim. iv. 10.) It is said, Christ came to save the world; but this is not true of all the individuals of the human race; many are lost, (Matt. vii. 13.) which could not be if he had designed to save them: but it means the world of his elect, whom God was in Christ reconciling to himself, all of whom he saves with an everlasting salvation; particularly those among the Gentiles are intended, who by the Jews were often called the world. Nor is it opposed to election when the apostle says, in 1 Tim. ii. 4. "He will have all men to be saved, and come unto the knowledge of the truth." For all the children of Adam are neither saved nor brought to know the truth, nor have so much as the means of knowing it, which surely would not be withheld if God had a will

to save them ; but the ALL designs some of all sorts, old and young, high and low, Jews and Gentiles, out of every nation, kindred, people, and tongue. And when in 2 Pet. iii. 9. it is said, he is not willing that any should perish, but that all should come to repentance ; it can mean no more than the elect, to whom the epistle is expressly directed, the *us* in the text, to whom he sooner or later gives repentance, with the remission of their sins, and the salvation of their souls ; not one of them shall ever perish ; but all who are not brought to repentance must. Nor is it true that God has no will to punish any. "What if God WILLING to shew his wrath on the vessels of wrath," fitted for it by their own iniquity ? (Rom. ix. 22.) If it is said God would save all on condition of their repentance, I answer, this would make salvation by works and not by grace, and supposes the creature can do of himself what is impossible to be done, and which if he could do would make the matter of him that willeth, contrary to the word of God. (Rom. ix. 16.)

Sudbury, Sept. 1829.

T. R.

(For the Spiritual Magazine.)

ORIGINAL LETTER FROM THE LATE MRS. SUSANNA
PEARSON TO MISS H——.

My dear Sister in the Lord Jesus,

I Gladly embrace another opportunity of writing a few lines, in order freely to commune with thee about those things in which our hearts are fixed by that one Spirit who teaches all the heirs of grace. Your last letter I sincerely thank you for, and with thankfulness acknowledge it was a means of establishing my soul afresh in the faithfulness of our covenant God in Christ Jesus. The Lord's name be praised that you are delivered thus far by his mighty hand out of the snare of the fowler, and that you have been encouraged by the Spirit to come forth and join his visible church on earth ; and Oh remember, my dear friend, that he who hath thus led you will keep, nay, is engaged to keep the feet of his saints, and those who are planted in the house of the Lord shall flourish. I have not a single doubt myself that you have come forward in a right spirit, and with right views of the honour and importance of the standing. You have previously been tried with many temptations and difficulties, and can say, I am not ignorant of Satan's devices ; this knowledge, though learned with much pain, is of great importance in the field of action. And Oh ! fear not to put on that impenetrable armour which our God has provided for you, for depend upon it you will have, more or less, to make your way to the kingdom every day with sword in hand ; for I know the enemies of our peace will ever be rapping at the door of the bride-chamber, nay, I have known them gather themselves in battle array around the very banqueting-house, and shoot in their fiery darts at the window where I have been favoured to sit in free communion with my Lord : this serves to shew their malice, though not their wisdom ; for such is that

sacred light and strength his dear presence affords, that all such ill-timed attempts do but prove that all who are incensed against him, and us in him, shall be as nothing.

With tears of joy I read your very interesting account of the Lord's mercies to you, both in soul and body, and should rejoice to hear of your restoration more fully to health; however, in sickness or health, you are the Lord's, both in soul and body. This to me has been, and is now, a comfortable truth; feeling myself the subject of much weakness every way, the care of a large family I find wears away my bodily strength, and has tended to bring on those nervous feelings which formerly was such a great trial both to body and mind. But if the like trial must again be waded through, I desire to bow; nature sadly shrinks back, but I myself say,

"Thro' floods and flames if Jesus lead,
I'll follow where he goes."

"I will be with thee in trouble," he says; and so he is at times most sweetly near to uphold and animate. Nature fears to look at the deep grave of its own corruption; but grace takes hold of him who is the resurrection and the life, and says, now, Lord, unpin the tabernacle when thou wilt. The firm assurance of being predestinated to be conformed to the resurrection likeness of our Lord, often reconciles me to suffering in the body, and to become a mass of corruption in the end. The very worms do the saints a service by feeding on them, for the body must (only a few excepted) be dissolved, in order to be re-made; "that which is sown is not quickened except it die;" it is this corruptible that must put on incorruption, and that which is sown in weakness shall be raised in power: thus to die and to turn to corruption and to dust again, is *great gain* to us through our union to Christ; and thus that suffering and death which destroys the image of the first Adam, is ordained to prepare our dust to receive the image of the second. O the wisdom and grace of God! Under this view of things which the word of truth presents, may we not cry out, Oh the depths of God's wisdom in our salvation, both of soul and body! Better indeed is the day of our death than the day of our birth.

A few days ago, when feeling myself the subject of much debility both in body and mind, I could not help groaning, being burdened; however I was induced to take up the bible, and read in the eighth chapter of Romans, and the Lord was pleased to appear and turn my mourning into rejoicing, so that I could not forbear crying, "most gladly will I glory in my infirmities, that the power of Christ may rest upon me." I was led to see that as sure as a spiritual change had passed upon my soul, so sure should it pass upon my frail tabernacle, as Paul there says, "If the Spirit of him that raised Jesus from the dead dwell in you, he that raised Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." So that I found I daily carried within my corruptible body wherever I went the glorious agent of my resurrection—"Your bodies are the temples of the Holy Ghost," who dwells in us by that *vital* union

which his own power, according to his office, has effected between Christ and those who are joint heirs with him : and Christ says, "I will be in him a well of living water, springing up into eternal life." So that wherever the blessed Saviour dwells he makes thorough work of it ; he has purchased soul and body, and both shall feel the consequences of union to him. We now carry about with us an inner glory, which shall break forth in inconceivable brightness on the grand day of the manifestation of the sons of God. "The sufferings of the *present* world are not worthy to be compared with the glory that *shall* be revealed in us ;"—no, neither for greatness or duration is there any comparison ; and truth hath said, "if we suffer with him we shall also reign with him." Many think they do not suffer with him, because they are not persecuted, &c. It is true persecution for Christ's sake is an open suffering with him ; but for the comfort of my spirit I have been led to see that whatever troubles, if they be in many things only what is common to all, yet these borne by faith in Christ, and taken up as a covenant lot, is a suffering with Christ, because borne with an eye to his glory who himself "bore our griefs and carried our sorrows." And Oh ! what a source of suffering is our corrupt nature, which so opposes what is most dear to our hearts, to carry this body of sin and death about with us, and to have it present when we would most wish to be free, is a deep cause of suffering to a new-born soul ; and yet to bear with the hateful guest *because* the Lord has not ordained the departure until death, and to submit to the will of God in this matter, is suffering for the Lord's sake ; and though to sin is to dishonour God, to resist it as *contrary* to him, glorifies him ; therefore to bear its *indwelling* until death, and to resist its in-working, according to the command of the Captain of our salvation, is suffering with Christ, for he is with us in the field of conflict by his Spirit, or we should never stir a step against sin, as it is contrary to him. Herein is the wisdom of God displayed, in that he has ordained that very thing which is opposed to every divine perfection, to be an *occasion* of a more glorious display of them than could have been known without it. Who could have seen God's perfections shine in the forgiveness of a sinner, if no sin had ever entered ? Such considerations as these has caused me at times to be more patient under that suffering which a body of sin and death is the occasion of. The temptations of Satan too may be received in the same way. I know that sin and the devil are a source of sorrow to my friend, therefore I speak more freely on the subject. I might observe that we *ought* to bear with an inmate whom we have voluntarily let in, and indulged formerly, although we now hate it. But I would rather propose an higher inducement to suffering ; not that the former is improper, but it will not be found sufficient alone. Our Lord, under a view of the glory and joy that was set before him, endured the cross ; "arm yourselves likewise with the same mind," says Peter. Besides, what advantage we have in the holy war through the sufferings and sorrows of our dear Saviour ; sin, and the devil, and the world too,

are already conquered to our hand ; and whenever we by faith resist them as such, the conquest is sure, their power is gone ; we can effect nothing alone in the field of battle, only he who has gained the conquest *for* us can do it by us ; without him we can do nothing. We suffer not to atone for sin, but for the honour of him who has atoned ; and thus suffering with Christ and for his sake we obtain evidence that we shall reign with him ; and all bodily sufferings, and all the opposition from every quarter, whether from friends or foes, because it is the will of God in Christ Jesus concerning us, is all of it a suffering with Christ and for his sake ; for take Christ away, and we can bear nothing aright. O may the Spirit of Christ fill the eye of our faith with the glorified Lamb on the throne, and strengthen us to suffer for his sake, with whom we shall *surely* be glorified. The gates of hell never shall, never can prevail against us ; all their power and all their policy shall not effect our final overthrow, because greater is he that is for us than he that is against us. Here lies my hope, the indwelling of the Spirit in the virtue of Christ's blood and intercession, otherwise before the next setting sun I should fall never more to rise again. It is indeed a very great mercy, my dear friend, to be acquainted with our own weakness, and this mercy is I trust both your's and mine ; may we increase in this knowledge, that Christ's strength may be increasingly known. Our God has set the in-dwelling and in-working of the Spirit, against the in-dwelling and in-working of corruption. Why should fears prevail—the victory is sure ? Why then, some might say, are we so often overcome, if the Holy Ghost dwells in us, he is surely stronger than the devil and our corrupt hearts ? God, who “is greater than our hearts, and knoweth all things,” has wise ends to answer even by our folly ; it is to humble and to prove us, that we may be *quite sure* that we are in ourselves lost and undone, and also that our confidence may be more *purely* placed upon his Son, that the gospel of God our Saviour may be received again and again, as indeed it is salvation for the *lost* ; that Christ's blood may be more prized ; the necessity of it more heartily acknowledged ; its cleansing virtue more fully known ; in short, our God suffers nothing to happen to us but his own glory is involved. Our motives in sin widely differ from the holiness of God's precepts, and the holiness of his designs in suffering us oft times to have our own way. . He is righteous in all his ways ; he knows how to fill us with our folly till we are sick of it, and thus causes us to cry out, Lord, I abhor myself ; Oh ! leave me not to grieve thy Holy Spirit, but exert thy Almighty power and Calvary's precious blood, and manifest that sovereign favour which knows no change, in which, O my God, thou dost know I have so often put my whole confidence. I come, vile and helpless as I am, to trust thy great salvation. My filth appears on every side, and *now*, Lord, I come to trust in the spotless Lamb, and to wash away all my sins in that cleansing blood which has thy wrath appeased. I will not spring back, black as I am, for thine own hand this fountain did provide, and therefore its all-suffi-

cient virtues shall make my crimson sins as white as snow. An insufficient ransom thou wouldest not provide, an insufficient ransom thou wouldest not accept;—one equal with thyself I trust, nor can I trust in vain. My safety, my purity, and eternal bliss are all securely laid; I never can be lost, for thou wilt hold me fast in *love*, in *blood*, and *power*!

My dear friend has given me some encouragement to persevere in my feeble efforts in writing in the Magazine. I assure you I feel much to discourage—*want of time*, unbelief, want of ability to state things clearly, as I could wish, arising from a deficiency in understanding and connected thought, often keeps me back; sometimes I am like a wind-bound mariner, who fain would launch forth, but cannot; yet am I not happy to lie dormant: I find I cannot quietly give it up—I cannot help waiting here at times for sovereign and almighty aid, nor has it been in vain; but his dear name have *all* the praise. The more I stir, the more conscious I am of my own inability, and of the necessity of supernatural aid; and through this help I am, as born of God, not discouraged at the sight of my own insufficiency, but am thereby led to expect that God will supply me, in due time, and that by first shewing me what a poor vile worm I am, he means in the end to magnify his power and grace in the supply he has promised to the poor, empty, and hungry souls whom he casts down, in order to lift them up to his praise.

November, 1813.

SUSANNA PEARSON.

[This letter is not inserted in either of the volumes published of Mrs. Pearson's: it is however too valuable to be lost; and we are glad of this opportunity of recommending to our readers her 'Essays and Letters,' also the Memoir of her Life, with selections from her Correspondence, which contain a rich fund of christian experience, and under the unction of the Holy Ghost will prove a lasting blessing to the believer.]—EDITOR.

(For the *Spiritual Magazine*.)

THE TENDER REGARD OF JEHOVAH FOR THE WEAKEST OF HIS PEOPLE.

(Concluded from p. 292.)

BUT the expression little ones is more immediately applicable to those who have just commenced, under sovereign grace, the journey to the celestial kingdom. To such the promise is given, "He will feed his flock like a shepherd," &c. And it is a most consolatory promise to the penitent, amidst all his fears, "He will not break the bruised reed, nor quench the smoking flax."

Such persons may be called little ones, because of the weakness of their judgment in divine things. They see but imperfectly. The love of Christ has been implanted in their hearts, and real hatred produced against all iniquity, and a fervent desire to walk in the ways of the Lord. Their self-will has been destroyed, and they have been led by the Holy Spirit to bow to the dictates of eternal wisdom. But their

apprehension is as yet feeble respecting divine truth. They have but an imperfect acquaintance with the precious truth of Jehovah's eternal will and purpose; but an imperfect acquaintance with the way of salvation, as originating in the Father's eternal love, and completed by the death of Christ; they do not see as clearly as they shall hereafter the security which the saints enjoy in Christ, and that fulness which is in Christ for all their need. This feebleness of apprehension respecting divine truth, connected with that legality which the prince of darkness aims to keep alive in their hearts, prevents them giving that cordial welcome to the truths which are the rejoicing of the established servant of Christ. But let it be carefully observed, that though they cannot see so clearly as others many of the truths of the gospel, there is not that awful enmity manifested which leads, as in the case of some professors of religion, to call the eternal God a tyrant, and with obstinate persevering malice to charge the doctrines of grace with licentiousness. Their prayer is, "what I know not, that teach thou me, O Lord."

Such persons may be called little ones also on account of their weakness. They have just come out of the world, their eyes recently opened to the beauties of religion, their heart to receive Christ as their Prince and Saviour. Their weakness therefore is great; they are liable to fall by the temptations of the world, and especially by the deceitfulness of their own hearts. They have not yet had sufficient experience of the deceitfulness of the world, and therefore are sometimes drawn aside by the world to their after distress. They are liable to fall also by the temptations of Satan; they are easily led to believe his declaration that there is no mercy for them—that the arm of divine love has never secured them. Their faith in the divine power, though real, is but feeble, and they too often judge of their state by their frames and feelings, and not by the word of God. In this state of weakness they would be utterly cast down, but for the purposes of eternal love, the power of the Redeemer's arm. Jehovah sees their weakness, and strengthens them—proportions them strength to their trials. He leads them gradually on their way, gives them many tokens of his favour, suffers not the spiritual conflict to be too severe. Precious to such is the declaration, "when Israel was a child I led him, and taught him to go." As the helpless child is led by the hand of its nurse, and thus gradually under providence strengthened for walking, so the penitent is led by the hand of divine love, and gradually strengthened by the Lord;—led to experience the fulfilment of the promise, "They shall run and not be weary, walk and not faint."

Such persons may be called little ones also because of their fears. Many are their fears whether their convictions have been of a right kind—whether the power of sin has been destroyed in their hearts. Many their fears whether the Redeemer will receive and bless them, and their sins be blotted out. Many their fears whether they have a right to associate with the people of God, and claim the promises as

their own. Many their fears on account of the temptations of Satan, and of their being finally delivered from his malice. Many their fears whether they shall persevere in the path of obedience, and obtain that rest which remaineth for the people of God. Such is the character of the babes in Christ. And let it be remembered for the consolation of such, that they are *equally dear to Christ as the strongest saints*. Their desires, though feeble, are of the Spirit's exciting, and their love, though weak, yet the waters of affliction shall not quench it, nor the floods of temptation drown it. *Their state is equally secure with that of the aged fathers in Christ*, and in the bosom of eternal love they must for ever rest.

But the text asserts, thirdly, *the purpose of Jehovah that not one of the feeblest of his saints should perish*. "Even so, it is not the will of your Father who is in heaven, that one of these little ones should perish." The amazing love of God here strikingly appears, not only in noticing the first buddings as it were of his grace, the feeblest desires after him, but declaring that his love towards his people even the weakest shall remain unchangeably the same.

The will of Jehovah that not one of his little ones should perish, appears from his gift of them to the Lord Jesus. In the eternal covenant they were given to Christ to be redeemed, pardoned, and eternally blessed. They were given into the hands of one who is able to keep them from falling; and from whose hands no earthly or Satanic power can pluck them.

Their redemption by Christ is also a proof of the Father's will that they shall not perish. In fulfilment of the purpose of eternal love, at the appointed season, Jesus came down to redeem them from all iniquity. He ransomed them from the curse of the law, the bondage of Satan, and opened for them the gates of the celestial paradise. Redeemed by Christ, they are secure from all their foes, and shall with the ransomed of the Lord, "return to Zion with songs and everlasting joy upon their heads," &c.

Their effectual calling is also a proof of the Father's will that they should not perish. According to the covenant mercy of the Lord they are called at the appointed season, their eyes are opened to behold the glory of Christ, the desires of their souls drawn forth after him, the affections raised from earth to heaven, and the cry excited, "Lord, remember me." Having thus been called, they cannot perish, for they are called to glory, and the calling of God is without respect; "whom he called, them he also justified; and whom he justified, them he also glorified."

The Father's will that they should not perish, appears also in the care that he takes of them. Helpless in themselves, the arms of divine love are ever underneath them; the eye of eternal love ever watches over them; their going out and coming in, are under the Lord's direction. No temptation can befall them, but it is known and limited by the Lord; no difficulty prevent their entrance to

glory. The Lord watches over them as the tender mother over her helpless babe. He keeps them "as the apple of his eye," "the beloved of his soul," "his pleasant children." Who then shall destroy the little ones that believe in Christ? Shall Satan? No. The God of peace shall bruise him under their feet. Shall the reproaches and persecutions of the world? No. The world is a vanquished foe—it may perplex them, cause them many tears, but shall not frustrate the will of God concerning them. The fire of persecution shall only remove their dross, and the malice of the world quicken their progress to Zion. Shall the corruptions of their hearts? No. For sin shall not have dominion over them, and grace be imparted to enable them to mortify the deeds of the body, &c. Shall error destroy them? No. For the Spirit shall lead them into all truth, and the promise be fulfilled, "Ye shall know the truth, and the truth shall make you free."

O ye mourning penitents, who amidst many fears can say, "Lord, thou knowest that I love thee;" Jehovah sees your tears, he hears your prayers, he knows your fears, and will never leave you. The work which he hath begun, he will carry on; and the principle of life which is in you, as a spark in the ocean, shall never be destroyed by all the winds of temptation or waves of tribulation.

"Weak as you are you shall not faint,
Or fainting shall not die;
Jesus, the strength of every saint,
Will aid you from on high.
Though many foes beset you round,
And feeble is your arm;
Your life is hid with Christ in God,
Beyond the reach of harm."

Sunderland.

CLERICUS.

(To the Editor of the Spiritual Magazine.)

LETTER TO THE EDITOR.

Respected Sir,

IT has surprised me much that the pieces in your Magazine of November and December, on the humanity of our dear Lord, have not been noticed by any of your correspondents. I acknowledge that they appear to me far distant from the truth, and the sentiments of holy men of God who have written upon the important and mysterious subject. I have transcribed an extract from the work of Ursinus, p. 521, published 1587, and shall feel obliged if you will give it a corner in your next Magazine.

I am your's in the truth,

London, Feb. 8, 1830.

ZOPHAR.

'Christ had a true human nature, consisting of a body and reasonable soul. This particular humanity which the *Word* having taken

once into the unity of his person doth never lay it down again, which we are to hold against heretics *old and new*. Some deny *Christ's flesh to have been formed of the virgin's substance*. Against this and the like errors the doctrine of the church is confirmed; *first*, by plain scripture, which testify that Christ, Mary's Son, to have been made like unto us in all things, in *essence, properties, and infirmities*, sin only excepted, Luke i. 31. "Lo, thou shalt conceive in thy womb and bear a Son." The virgin conceived this her Son in her womb, bare it until the usual time of delivery, and was delivered of it as other women use to be of their children; therefore it followeth that his flesh was not brought from heaven, or elsewhere taken, which should but *pass only* through the womb of the virgin; but was formed in her womb, of her seed and substance: Heb. ii. 11. "He that sanctifieth and they which are sanctified are all of one; wherefore he is not ashamed to call them brethren." He hath then a human nature of the same kind wholly with ours. He is called "*the fruit of Mary's womb*," Luke i. 42.—her "*first begotten Son*," Luke ii. 7.—"*made of a woman*," Gal. iv. 4.—"*the seed of Abraham*," Rom. i. 3. And also in Luke iii. his pedigree and stock is deduced unto Adam. Therefore he was begotten of the substance of his mother Mary, and issued from the *same seed of Adam from which we did*. It is, *secondly*, confirmed by divine promises and prophecies, for the Messiah in the old testament was promised to be such a one, as should be the seed of the woman—of Abraham—of Isaac and Jacob. Jesus, the Son of the virgin Mary is that Messiah, therefore he must be true man, issuing of the blood and posterity of the woman and the fathers, and have indeed been begotten of the substance of Mary, and to have taken true flesh. The office of Mediator, *thirdly*, confirmeth the same. The sin of man, in respect of God's truth and justice, could not be punished in any other nature than in a human nature, which should be of the same kind with ours. But in the Mediator which is Jesus Christ alone, our sins were to be punished, therefore he must needs be true man who hath human flesh, not created out of nothing, or born else where, but *sprang from the blood of Adam*. Moreover, it was necessary for Christ not only to take but also to retain our nature for ever; for God hath decreed to bestow and doth bestow the benefits which Christ by his death hath purchased for us, by this man CHRIST, upon them only who are engrafted into him as members into their head, or branches into their vine, that as he is *flesh of our flesh*, so also we might be members "of his body, of his flesh, and of his bones," Eph. iv. 12. Wherefore, except Christ had indeed taken our nature, without which he cannot be our Brother, we should lose that comfort ever needful for us, which consisteth of the brotherhood of Christ with us.

'It is objected, the flesh issuing from Adam is sinful, but the flesh of Christ is not sinful; therefore the flesh of Christ is not of the flesh of Adam.'

' Answer. The major proposition hath a fallacy of the accident ; for it is not necessary that of whatsoever the accident of a thing is denied, the thing or subject of the accident should be denied also. Sin is not of the essence and nature of human flesh, for that was created prior of God, but sin came otherwise, by the defection and falling of our first parents from God. Seeing then the flesh of Adam is sinful only by an accident, it followeth that the flesh of Christ is *only* in respect of that accident, *not* the flesh of Adam ; but is as touching the substance the same flesh with the flesh of Adam : wherefore they deal like sophisters who deny the flesh of Christ to be the same in substance or essence or kind with the flesh of Adam. For he that could in the beginning create human flesh pure out of nothing, is able also by his omnipotent power, and special working, so to form it of the substance of the virgin being a sinner, as withal to let and stop any issuing of sin thereunto, that is, to make it pure and holy. There is no new and strange thing therefore, if the Omnipotent Lord hath taken human substance without the accident sin, into the unity of his person. Christ's flesh was conceived by the Holy Ghost, not that he transferred his substance into the flesh begotten, but because in a miraculous sort, he formed in the virgin's womb, *of her substance*, the body of Christ, so that it should not be contaminated with original sin.'

(For the Spiritual Magazine.)

FRAGMENTS.

DISCONSOLATE child of God, wavering in doubt, harassed by temptation, plagued with the contagion of sin, sinking in the deep waters of affliction, and on the point of giving up your hope, even then, trust in the Lord, and hope in God, who is the refuge for the forlorn, and the safety and comfort of the distressed ; whose ear is ever open, whose eye is continually awake, and whose arm is ever extended for the protection of those who pray to him.—He is worthy of your confidence, for he *changes not* ; cling to this monumental pillar of the *immutability* of that God who is *love*.

THOSE who make frames and feelings their criteria for judging of the kindness of God, make a great mistake, for they suppose God to be capable of change—an occurrence of absolute impossibility. The unchangeableness of God is a fountain of comfort, and is the firm footing on the solid rock, on which is fixed and sustained all the immortal hopes of his church.

ORIGINAL ESSAYS.

LVIII.

THE TRUE FOUNDATION.

SINCE Almighty God has a church in the world, there is a holy foundation laid according to his will, for the sanctification of every part of the temple of mercy. Christianity rests upon a base that can never be moved. The living God has not acted upon the principle of his natural justice alone, in the choice, redemption, and sanctification of the heirs of grace. When he made man at first it was an act of sovereignty to do so, for there was no natural necessity for the creature to exist. But the decision that rendered it absolutely certain that man should be, bound Jehovah to act consistently with his essential rectitude, so that the first moment that Adam breathed he was then perfectly religious, and exactly like to the law under which he was created. No dependant being can exist without being subject to the law of equity; therefore any defection in spirit, temper, or action, from the holy demands of that law is sin. We are now therefore by nature in a state of *guilt and condemnation*, by reason of our common father's sin. In his person we had originally our natural purity and perfection, for he was by divine ordination the root of the family of nature. Therefore, as the head of an earthly establishment, when he rebelled against God he had not any thing to convey to his children but the corruption of his nature; and he left an entail upon them, even the condemnation of a broken law. However, long before he fell from Eden purity, Jehovah had anticipated the event; and he accordingly made provision for the recovery of millions of creatures to himself, by the mediation of his own dear Son. In this person we see the only foundation of the church; and he is actually, through the Spirit, the alone basis of christian experience and practical godliness.

In the Person of the Son of God we behold a union of natures, according to the divine will; and the junction of natures in his person is the foundation of the church. This union of God with man was ever the subject of divine decree; for the immanent acts of the will of God within himself can have no beginning. Christ, as man, could not produce himself; for that that is not in existence cannot act. We have often thought that this idea is of great importance in the whole economy of divine wisdom. Moreover, we read in the scriptures of "the purpose of God in himself." It was an act of sovereignty to decide that Christ should be the foundation of the church; and we have no other reason given than that it was the pleasure of God that it should be so. Evangelical religion is not separated from God; but it is supernaturally bottomed in the unity and perfection of his nature.

O ye children of the most high God, see how high your spirituality of state is raised by your adopting Father. It could not be affected by any thing which has taken place since the morning of creation; nor shall you ever lose it. Whilst we contemplate the origin of christianity, and perceive the peculiar design of God, who is the author of it, we may take courage, and go forward in the path of duty. The grace which sovereignly reigns in every part of our salvation, is the root of our obligation to do the will of God.

The purpose of God is actually accomplished with respect to the existence of the human nature of Christ his Son. Relationship involves the thought of sameness of nature. The foundation of the church is of the same nature with it, and in it is comprehended all the heavenly life, sanctity, and perfection of the whole spiritual building. The natures in the person of Immanuel are distinct, but they are immutably united in him. "Thy Maker is thine Husband, the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." It is not possible that the Deity of Christ can be subject to mutation; and no act of omnipotence can convert his humanity into self-existence. "Great is the mystery of godliness." God with us is therefore the foundation of eternal life, and we have this rich blessing in the person of the Son of God. In him Jehovah has chosen his offspring, and rests in the love of his heart towards them. Here the whole family of heaven and earth is named, blessed, and preserved. The wisdom of God, which is the directing faculty of his mind, and which appears both in counsel and operation, has displayed his perfection in the way chosen by him. When Adam lost the rectitude of his nature, by sinning against God, the nature of the church was preserved in Christ above the fall, in order that the will of God might open under it in due time, by the incarnation of his Son, to redeem her out of it, and to place her ultimately beyond it, in the full enjoyment of the perfect sanctity of the heavenly world.

Our holy Head of life, who was called by God to the office of a Redeemer, has actually appeared in our world, and he has performed the work that he had engaged to do. The rights of the Father as the Lawgiver could not be resigned, because the guilty creature man, had placed himself in such a state as to be incompetent to do his will; *nor are we at liberty to think that sin is an innocent thing.* To be released from the curse of the law, and to be saved from the dominion of vice within us, it was determined by God, that his Son should take up the law in its broken form; and he graciously engaged to do so; so that he was equitably bound to appear and perform all the conditions of the heavenly covenant, and by so doing magnify the law and make it honourable. Adam left his children under a covenant of death, for every sinner is dead in law: but Christ standing personally above commandment, Jehovah has graciously admitted a commutation of persons, by allowing of his Son to take the place of the guilty sinner. Although the Lord of glory had an unforfeitable right in his

church, according to the gift of the Father, and a secret betrothing of her in love, before the foundation of the world, yet that sovereign right did not authorize him to take her from under the grasp of justice, by which she was held for trespasses committed, without first paying off her debts, and satisfying thereby the Lawgiver. And it is equally certain that the Prince of Peace never denied the rights of justice, nor concealed the sin of his brethren. He came from heaven to use his personal perfection, under subjection to the will of his Father, and when he tabernacled amongst men, all the actions of his life were full of the divine excellence of his person, so that his personal services are the robe of justification worn by his brethren. But obedience to the precept of the law was not all that was required at his hands; penalty was incurred, and justice smote the Saviour for sin committed. Doing and suffering the will of God under the law, our Head of life and sanctity in mercy became our just Redeemer. The *quality* and the *quantity* of his work were such that he went into the court of equity, and said to his Father, "I have finished the work which thou hast given me to do." Sovereignty and justice are united in Jesus, and the church is for ever redeemed unto God.

But the Son of God becomes through the Spirit the internal foundation of all vital christianity. The formation of the mind in a spiritual manner to bear the image of God, is the work of the eternal Spirit. He anciently anointed the Lord of life as the Head of the church, and we receive the unction from him the Holy One. Christ is the sum and perfection of all vital sanctification; election is the root of it; redemption is the fruit of love, and rests upon election: but the work of the Holy Ghost in regeneration brings the essence of both into the bosom of the sinner. A change of state by a supernatural creation, precedes all spiritual consciousness in the mind of man. The act by which it is effected is divine, and proves the self-existence of the agent by which it is performed. The state of being into which the sinner is introduced is spiritual; and as "Christ dwells in him the hope of glory," there is found in him virtually all the graces, dispositions, and qualities of the great Redeemer. The self-righteousness and enmity of the mind are slain; a clear perception of the spirituality of the holy law is a mirror to reflect the justice of God, and the sinfulness of our fallen state. Indeed no one will cease from confidence in self, until he is acquainted with the requirements of equity; and when he perceives what the God of truth can exact from him, and in case of failure he can punish him for his evil state and ways, the revelation of mercy to him by a bleeding Redeemer is as life from the dead. Behold therefore the stable foundation which God has laid in Zion. The person, headship, and priesthood of Christ to this man are of far greater worth than the whole universe beside.

The doctrines of the gospel are a foundation for our hope in God. In them he has revealed his will, and every spiritual man under the skies is benefited by them. They are a light to our steps; yea, with-

out them we should remain in the dark concerning our final destiny. What renders the holy doctrines of the bible so valuable to a good man is, that they are the means of sanctification, edification, consolation, and establishment in Christ Jesus. They are vehicles of conveyance by which the Holy Spirit is pleased to make us partakers of the fulness of Christ. As the Spirit of illumination, he ever uses them to disperse the darkness of the mind, and he sheds by the truth he reveals the sanctity and saving virtue of Christ upon us. If they were severed from the person of the Son of God, it would be a matter of small consequence whether we receive them or reject them. But as they reveal the truth as it is in him, and we can derive no spirituality from any one besides him, the doctrines of grace are a staff to support us, and to encourage us to hope in God in the worst of circumstances. By these precious testimonies of the love of God, we learn that Christ is our strength, and that he is the stable rock upon which the church of God is immoveably founded. This is not an age for us to treat the doctrines of the gospel with indifference. There are so many enemies to the bible in the world, who are not disposed to allow the Lord to be God, that it is imperatively binding upon every good man, to "buy the truth and sell it not." Doctrinal truth is that that the Holy Spirit reduces in the mind to spiritual experience. How often does the infallible teacher of Zion open to us the heart of God by the testimonies of truth, and cheer our souls by proving to us our effectual calling to the fellowship of the Son of God.

We are not only said to be built upon Christ, but it is also affirmed that we build upon him as the only foundation chosen by God. By precious faith we look to Christ as our Saviour and King. A knowledge of his person is therefore of very great importance. For although we may be christians with little understanding of the scriptures, yet we must not pretend to be stable saints without a correct judgment of this fundamental principle of the gospel. 'Knowledge is power' in this respect, and we are saved by it from much confusion and distraction in our approaches to God. He who is ignorant of Christ will not confide in his person, name, and salvation. The truly godly man is so far acquainted with himself, as to die to the law as a rule of justification by the body of Christ. The life of faith is his peculiar element; and the knowledge he has of Christ as a Saviour and King, encourages him to commit the keeping of his soul to him as to a merciful Creator. Spiritual principles are strengthened by a vital connection with the fertilizing source of sanctity, and the employment of the grace of faith on Christ, brings into the bosom of the saint the liberty which was bought for him by his atoning Priest, and that is bestowed upon him by his reigning King. Thus the offices of our Redeemer are beneficial to his members. They are not so many names that are worn by him without intention to execute the business pertaining to them. The great High Priest over the house of God has gone into heaven in the same character that he appeared in upon earth. For the worth of his holy

atonement is the ground of his intercession with God; and he has founded the throne of his dominion in the hearts of his people, in the saving virtue of it. Faith takes up a plea at the throne of grace in the blood of Christ, and she follows him home into the kingdom whither he is gone. We are saved by our faith from the sinfulness of nature, and we hold in Christ the end of it, the final salvation of our souls.

When God made Christ sin, he had an intention by the same act, to make his children righteous also. This holy doctrine of the gospel is of everlasting worth. To have scriptural views of it, so as to take up by faith my justification to eternal life in it, this will free the mind from bondage, and bring it to a state of reconciliation with God. An affectionate reception of Christ, as the end of the law for righteousness, will sanctify the mind for intercourse with God more in a single moment, than all the dead works of corrupted nature could ever do. To be right here is to be placed in a state of heavenly peace. Faith perceives that there is no injury done to the law; no robbery committed upon the rights of the legislator; no concealment of the evil nature of sin, nor any provision made to continue in it; but that grace reigns through it, and makes the man who is clothed in the robe of righteousness the undissembled friend of God. "As a chosen generation and a royal priesthood," the whole election of God gather round his altar to perform spiritual services holy and acceptable by Jesus Christ. Like the priests under the Levitical economy, who were accustomed first to wash themselves in water, and then to put on their sacerdotal garments, before they appeared in the tabernacle to officiate there according to divine appointment, so the church is now washed, saved, and justified in the name of our Lord Jesus Christ, and they afterwards serve God in all his ordinances with righteousness and true holiness.

The blood of Christ was shed to cleanse us from all sin, and the application of it by the Holy Ghost does effectually purify us from all filthiness of flesh and spirit. We must not attempt to divide the blood of Christ from the will of God, as the decisive reason why it has been received in the court of justice as the price of our freedom, and the legal cause of our purification from defilement. *There is life, liberty, and healing, in the blood of Christ.* Where one of these blessings is present, the whole of them are there. Pardon sets me free from a liability to punishment. I am liberated by blood from bondage, and in it there is healing virtue to restore me to spiritual health. And the life of the flesh which is in the blood, is the atonement that satisfies divine justice. This is the foundation of my peace with God: "We joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." Faith rests upon what Christ hath done as our peace-maker, and receives the purity of the sacrifice by which we are for ever perfected. This happy method of doing good to miserable sinners, will continue in all its saving virtue, until the people numbered by God in Christ shall be gathered to him, to live with him for ever in his kingdom and glory.

The prospect opening before us is very encouraging. We are now seated in the heavenly world in the person of our great representative. And this stable fact supports the mind to wait for the hope of that glad day, when we shall be with him, and be like him; "for we through the Spirit wait for the hope of righteousness by faith." We have repeatedly thought that the church has her standing in her Lord alone. She has never been separated from him, and he has never been divided from her. He came down from his high standing in heaven, to redeem her to himself; and he has returned to the kingdom from whence he came, to maintain her rights acquired by himself, and to preserve her in the presence of God for ever. Never was there any love like to this love; nor can there be found a friend so constant and true as he is. His blood-bought subjects are exhorted frequently in the scriptures to take heed. How important a thing it is to be connected with this unchanging friend. O ye friends of the Lamb of God, beware of the seduction of the evil one, for he will constantly be on the watch to draw you away from the foundation of your hope, if it be possible for him to do it. "Watch and pray, that ye enter not into temptation."

In this paper we have confined ourselves chiefly to principles; but they are of such vast magnitude in the world of spirituality, that they cannot be examined with too much care, nor can they be sufficiently circulated. The holiness and the happiness of the church of God, are involved in the subject we have discussed. Should life and health be prolonged, we intend, by divine assistance, to write another essay upon this subject, chiefly confining ourselves to the *practical* results of it as evidenced in the life of the devout christian.

LETTER TO THE EDITOR, ON THE HUMANITY OF THE SON OF GOD.

Sir,

THE purity, innocency, and incorruptibility of the humanity which the Son of God assumed, is a subject of such vast importance, that the denial of it is virtually to deny the whole christian scheme: it is an attempt to sap the foundation of the whole work of Christ, and is in its importance next to a denial of the divinity of his person, and the efficacy of his complete work. The remarks contained in the essay upon the subject in your last magazine (page 212), must prove acceptable and conclusive to every thinking and unprejudiced mind; so far I most cordially approve of your intelligent remarks, but I confess some assertions startled me. I perfectly and cordially unite in all that is said upon the perfection and sinless humanity of the Son of God; but at present I cannot discern any proof from scripture, or conceive that some sentiments in that piece are perfectly correct. I do most earnestly beg you, Mr. Editor, to enter more minutely into

the subject, and I shall be happy to be satisfied if they be correct. I shall mention the assertions as they appeared to me in reading, and make my remarks. Permit me, Sir, to beg a candid hearing, as the subject appears to me of equal importance with the *sinless humanity of the Son of God*.

In page 212, line 9, it is said, "*We cannot perceive a vestige of evidence in the volume of revelation which will encourage us to embrace the notion that Jesus Christ took his body from the fallen state of man.*" This being entirely a new sentiment to me, I was led to ask—Is our nature fallen? Without a doubt it is. Did the Son of God assume our nature? He did. But when? "*when the fulness of the time was come*, God sent forth his Son *MADE OF A WOMAN*," Gal. iv. 4. Was then the woman in the fallen mass? She was. Then how can the above assertion be true? I can only account for it by one of three things; either the Son of God assumed our nature before it fell; or he preserved a part of that nature through the generations spoken of in scripture from falling; or a body was created and prepared for him, and caused to pass through the woman, but was not of her substance. Mr. Editor, I am constrained to reject this sentiment, but shall be glad to be set right, if in any thing I am wrong.

In the same page, line 26, I find the following declaration: "*We consider, to put the question at rest FOR EVER—the body then which our Saviour took was ordained for him; and in it he appeared in our world as the surety of his church, but not corrupted, as taken out of the lapsed mass of the creatures.*" There is only one word in this sentence different from the foregoing, which is the introduction of the word CORRUPTED. About this word I have no doubt; I do not believe the humanity of Christ to be in the *least corrupted*, yet I am constrained upon scripture evidence to believe, he was made of a woman, and that woman was a part of the fallen mass of creatures, but by a most wonderful mysterious act of almighty power by the overshadowing of the Holy Ghost, every thing corrupt was separated from that nature which the Son of God assumed, and though born of a woman he was born without the least stain of sin.

Bottom of the same page, you say, "*The Holy Ghost, in a way mysterious to us, took a portion of the blood of the Virgin mother, and formed the fetus in the womb, which miraculous manner of procreation should end all human agency in the formation of the body of Jesus; as it had been the object chosen to union with the Son of God, the power which was then used in a wise and just way to give subsistence to what became necessary, as the result of the divine will, for the redemption of Zion. The blood of our Lord's person was precious in the moment of his taking it in the womb of his mother.*" Really, Mr. Editor, I cannot comprehend the meaning of the writer in the above; if it be not a denial of the humanity of the Son of God as taken from the substance of the Virgin, and confining it to a portion of the *blood* of the Virgin united to flesh, prepared in some other

mysterious way and chosen to union, and united to the Son of God. If that be the sentiment, it must be very unscriptural; for the scripture speaketh on this wise; "Forasmuch then as the children are partakers of FLESH and BLOOD, he also himself likewise took part of the same," Heb. ii. 14.

Page 213, line 27, it is said, "*If the human body of our Lord had been taken out of the corrupt mass, without doubt it must have been by the common law which governs all human creatures originally and seminally in Adam as the root of man; but Adam was not the root of Christ's humanity, he was never in him, nor was he a head to him.*" The humanity of our Lord was not a person; for he took not upon him the person of any man, but *human nature*. Had the Son of God assumed a *human person*, and begotten in a way of natural generation, he would be doubtless *subject to the law which governs all human creatures*; and then, as being originally and seminally in Adam as his root, he must be originally and truly sinful and corrupt; but as it was *human nature*, and not a *human person*, which the Son of God assumed, though that nature was originally and seminally in Adam, it does not follow that the human nature of the Son of God was either *sinful* or *corrupt*. In the salutation of the Virgin mother by the angel, we have the following statement: "Behold! thou shalt conceive in thy womb, and bring forth a son. And Mary said unto the angel, How shall this be, seeing I have not known man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, *therefore also that Holy Thing* which shall be BORN OF *THEE* shall be called the Son of God," Luke i. 33—35.

At present it appears to me evident from the scriptures that Adam was the root of Christ's humanity. In the book of the generation of Jesus Christ, his humanity is traced as far as Abraham. Abraham was in Adam, as his root, and by a parity of reason the humanity of Christ was in him also, as the root. Read the whole account in Matt. i. to ver. 16. The streams of these generations, were very corrupt; but Oh, the wonderful process of Almighty power in the mysterious conception, formation, and birth of the holy, spotless, undefiled humanity of the Son of God. I would present to your consideration, the following scripture upon the subject. "And Jesus himself began to be about thirty years of age, being (as was supposed) the Son of Joseph, which was the son of Heli,——which was the son of Enos, which was the son of Seth, which was the son of Adam, which was *THE SON OF GOD*," Luke iii. 23—38. I have endeavoured, Mr. Editor, to find some scripture like a proof of the sentences noticed in this letter, and I really cannot find one; but many appear contrary; such as Rom. i. 3. "Concerning his Son Jesus Christ, who was *made of the seed of David according to the flesh*; likewise chap. ix. 5. "*whose are the fathers, and of whom as concerning the flesh* Christ came, who is over all God blessed for

ever. Amen." Was Abraham of the sinful substance of mankind? Was David? Were the fathers? Doubtless they all were. Did the Son of God take on him the seed of Abraham? He did. Heb. ii. 16. Was Christ made of the seed of David, according to the flesh? Doubtless he was. And did he come from the fathers concerning the flesh? So the scripture says. But in page 213, it is said, "*We honestly confess, that we should despair of seeing the face of God with acceptance if our Lord had been of the sinful substance of mankind.*" My good Sir, cannot God, and did he not do it, separate every thing sinful from that nature which his dear Son assumed? As it was in our persons it was *sinful*, but as taken from the substance of the Virgin by miraculous conception, it was holy, harmless, and separate from sin and sinners; not corrupt, not polluted, and not defiled.

In page 214, it is said, line 27, "*We also conceive that the person appointed by God to redeem the fallen church from iniquity, must not only inherit a supernatural fitness for that work, but that he must be for himself personally above the commanding authority of the law, in order that by his services he might magnify it, and by his sufferings endure the penalty which we as sinners had incurred by transgression against God.*" This can only apply to the person of the Son of God, and is a glorious truth; but as his humanity only is the subject of discussion, that which is true of his complex person is not so of the humanity, *his person* assumed.

Page 215, line 31, *Christ did not take our nature in its fallen, but he took it in an unfallen state*; and in page 216, line 6, *He only received from his mother what was prepared by God, that thence the Son of God might take to himself the materials for building a temple; for though what belongs to the sinner is on account of the sinner to whom it belongs, under the same condemnation with the sinner himself, yet that which is so contained in the substance of the sinner as that it cannot be a part of his substance, but prepared by God for an extraordinary generation, is not under condemnation, solely because the Redeemer and the redeemed partake of flesh in common.* Am I, Mr. Editor, by the above to understand the writer as meaning to say that some part in the substance of sinners, but not of their substance, was preserved from generation to generation, till the Son of God assumed it *IN* but not *OF* the substance of his Virgin mother? If this be not the meaning, I really do not understand it; and if it be, how can it be said that he assumed our nature, when he only took something that was preserved till his coming in that nature? I shall feel obliged to have a candid and open statement of the subject in your next number, and an answer to the questions which to me appear of vital importance, and seem interwoven with every branch of the gospel of peace.

I am, Sir, your's respectfully,

MINIMUS.

A FEW REMARKS IN REPLY TO THE ENQUIRIES OF MINIMUS ON THE SINLESS HUMANITY OF THE SON OF GOD.

BEFORE we offer any explanation of what appeared in the Essay 'On the Sinless Humanity of the Son of God,' we would admonish our correspondent on all future occasions to give his quotations fairly, and not wrest detached parts from the principle out of which they grew. Our observations will be very brief, as it will be seen that some further discussion on the subject is in the present number.

After Minimus has stated that 'the remarks contained in the essay upon the subject in your last Magazine, page 212, must prove acceptable and conclusive to every thinking and unprejudiced mind,' we cannot discover what just reasons he could have to do what he has, but we suspect he has a very different subject in view, into which he aims to entangle us; but he may be assured his efforts will be useless.

What Minimus has said concerning the natural defilement of the Virgin mother, and of those ancient worthies recorded in holy scripture, is perfectly correct; but do not in our judgment at all prove that the human nature which our Lord took into union with his divine person was defiled, or in any way contaminated by man's sin. Nor does it follow, that because we contend for the inherent immortality, sinlessness, and incorruptibility of the humanity of the Son of God, that we are to be charged with denying that he was really and truly man. Some persons have endeavoured to account for his sinlessness, &c. in a physical discussion, and have (as we have hinted) shown much research in their labours; and one of those (the Rev. Mr. Carne) we do know as strongly believes in the real humanity of the Son of God, as our correspondent, although he affirms the Holy Ghost was not only the Generator, but the Creator of that which was generated. We are ourselves contented with that account which the Holy Ghost has so inimitably expressed in his reply to the question of Mary, recorded in Luke i. 35. "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

Minimus has in his quotation from page 212, passed by a sentence to which we attach great importance, and concluded in the middle of one which we presume he perceived would not suit his purpose had he gone on to the end; we must therefore transcribe the four sentences. 'The body of our Lord was not derived by natural generation, for if he had obtained it in that way, it is certain that the generator would by that act have conveyed to the body begotten by him the sin of his state. The Holy Ghost, in a way mysterious to us, took a portion of the blood of the Virgin mother, and formed the foetus in her womb; which miraculous procreation shut out all human agency in the forma-

tion of the body of Jesus; as it had been the object chosen to union with the Son of God, the power which was then used in a wise and just way to give subsistence to what became necessary as the result of the divine will, for the redemption of Zion. The blood of our Lord's person was precious in the moment of his taking it in the womb of his mother, for had it not been pure at that time it would not afterward, by any physical act done by him, attained such a quality.' Will Minimus weigh in an impartial balance his own remarks, with the above statement? Cannot God, and did he not do it, separate every thing sinful from that nature which his dear Son assumed? We forbear entering into any physical statement, or it would not be a difficult thing to prove that blood is a substance, and that there is life in it.

We are not satisfied with the idea that Adam is the head of Christ, for good and valid reasons, stated in the essay before written; the arguments used on that occasion remain untouched by Minimus, and all his reasonings from natures to persons in that nature, does not affect us at all. There is not an idea in our essay that will allow a just conclusion to be drawn from it that we suppose the humanity of the Son of God to be a human person; we do most sincerely wish that Minimus had gone on to the end of that paragraph, which he says is not understood by him; we must give that part of it entire to our readers. "He who was born not of father and mother, but of a Virgin, was not under guilt and condemnation; for he only received from his mother what was prepared by God, that thence the Son of God might take to himself the materials for building a temple. For though what belongs to the sinner is, on account of the sinner to whom it belongs, under the same condemnation with the sinner himself, yet that which is so contained in the substance of the sinner, as that it cannot be a part of his substance, but prepared by God for an extraordinary generation, is not under condemnation, solely because the Redeemer and the redeemed partake of flesh in common; and therefore it is rightly said to be *sanctified*, that is, *preserved from the common condemnation of the sons of Adam*. For the word *sanctified* cannot in that sense signify *purified*, or delivered from impurity, as it signifies when applied to the sons of Adam."

All that Minimus has said about the fathers does not prove the fact for which it is quoted. It does demonstratively prove that Christ is the Messiah promised, and that he has taken flesh in the way which God ordained he should. Sin is not a substance, but the pollution of that which existed before the law of God was violated. Adam was a man before he sinned against God; his sinful conduct was the destruction of his moral perfection; but God in his eternal mind had taken the church into union in the person of his Son before, and had by so doing provided a head for his family, who *afterwards*, in the fulness of time became their Redeemer.

EDITOR.

REVIEW.

The Orthodox and Catholic Doctrine of our Lord's Human Nature set forth in Four Parts, by the Rev. Edward Irving, A. M. 12mo. p.p. 155. Baldwin and Cradock.

IT is indeed a painful duty, whenever we are compelled to expose as erroneous the works of any man, but more especially when such errors are promulgated and industriously circulated by a person for whom we should otherwise cherish the most cordial affection.

Mr. Irving has been long noticed by us, and we had indulged a hope that the great Head of the church had raised up one to bear testimony to God's truth, in opposition to all the modern divinity with which the present day of great profession but awful departure from the grand and distinguishing doctrines of sovereign grace seemed pre-eminently to require. His splendid talents—undaunted courage—capacious mind—ardent zeal—deep research—inflexible steadfastness—and undeviating devotedness to what he believes to be the truth—directed our minds to him as such an one; but while we feel ourselves called on fearlessly to oppose error by whomsoever advanced, we would premise that our opposition is to the sentiments and not the person; for on his behalf we would still besiege the throne of grace that he may be brought out of the snare of the wicked one, and become valiant for that truth which he is now (though unintentionally) attempting to overthrow.

Mr. Irving, with his characteristic candour, boldly states in the beginning of his pamphlet what are his sentiments concerning that human nature which the Second Person in the adorable Trinity took into union with his divine essence; and we are indeed pained at the awful blasphemies which he has advanced on page 2. He says—

“I believe that my Lord did come down, and toil, and sweat, and travail, in exceeding great sorrow, in this mass of temptation with which I and every sinful man are oppressed; did bring his Divine person into death—possessed humanity, into the one substance of manhood created in Adam, and by the fall brought into a state of resistance to and alienation from God, of condemnation and proclivity to evil, of subjection to the devil; and bearing it all upon his shoulders, in that very state into which God put it after Adam had sinned, did suffer its sorrows, and pains, and swimming anguish, its darkness, wasteness, disconsolateness, and hiddenness from the countenance of God: and by his faith and patience did earn for himself the name of “the man of sorrows,” and the “author and finisher of our faith.””

This quotation is most unscriptural, and tends only by its incongruity to perplex the mind of the enquirer after truth. But Mr. I. goes on to inform us, that that humanity which our Lord assumed was “a sinful substance”—“that his soul and body were obnoxious, and inclined unto evil”—“that the Son of Man was assailable on the side of his flesh or human nature, with every temptation, with every infirmity, to which I, or any one, is obnoxious”—“that in him compressed every variety of human error, every variety of human wickedness which hath ever been realized, inherent in the humanity”

—"that his soul descended into hell, proved it to be a fallen soul ; that it came forth thence proved it to be holy"—"His (Christ's) flesh is the fit medium between the powers of darkness and the powers of light. And why fit ? Because it is linked unto all material things devil-possessed." And after commenting on some portions extracted from the Psalms, our author observes—

"Much meditating then upon such expressions, I have come to the conclusion that they import that load of all sins which in taking our nature he took along with it. Manhood in Adam was sinless, set up in righteousness and true holiness by the Creator. With this state of it the holy scripture hath little to do ; manhood after the fall broke out into sins of every name and aggravation ; corrupt to the very heart's core, and from the centre of its inmost will sending out streams black as hell. This is the human nature which every man is clothed upon withal, which the Son of Man was clothed upon withal, bristling thick and strong with sin, like the hairs upon the porcupine. These sins are in manhood, the manhood of the child unborn, of the babe of days and months, all the same as in the manhood of the hoary wretch grown grey with sin. This poisonous coat, not of flesh merely, but of flesh and heart, covering, and insphering, and grasping, and oppressing every person, and dragging him down out of light, into hell's nethermost pit of darkness, is the condition of the creature, which wanteth to be sanctified, and redeemed, and presented spotless in the presence of God ; and this Christ did with it, this he did for it. I stand forth and say, that the teeming fountain of the heart's vileness was opened on him ; and the Augæan stable of human wickedness was given him to cleanse, and the furious wild beasts of human passions were appointed him to tame."

We forbear any further extracts ; indeed we think the above sufficient to evince the awful errors which this preacher has uttered from the pulpit and issued from the press, relative to the human nature of our Lord and Saviour Jesus Christ.

Our readers will, perhaps, recollect that some time since* we noticed in our review department, a tract written by an independent minister in the county of Sussex, who asserted that the body of Christ was mortal. Some replies to the above statement were then published, shewing that if the body of Christ was mortal, it must of necessity be corruptible and sinful, as there was no mortality in our world prior to the introduction of sin. "In the day thou eatest thereof, thou shalt surely die." We had hoped that such degrading notions of our adorable Lord would not have extended any further, but to our extreme regret the sketch given by the Sussex minister has been filled in by Mr. Irving, and he is now awfully defending one of the most God-dishonouring, Christ-debasing, and soul-destroying errors that has infested the church since the days of Arius.

We are quite unable, notwithstanding all the preacher's labor in redundancy of words, to see how his statements can comport with Christ's "humanity" being holy, for if he took "a sinful substance," it surely could not be as the scriptures declare it was, "*that holy thing*" which should be born of the Virgin. Nor can we discover the necessity that all the sacrifices under the Mosaic dispensation should be (as it was expressly commanded by God himself they should be) without spot or blemish, for if they were typical of that one sacrifice

* See Spiritual Magazine, Vol. III. p. p. 188—190, 251-2, and 316-317.

which was to be offered in the fulness of time, and which, according to Mr. Irving's theology, was a sinful substance, surely the express command of Jehovah must, to say the least, be unnecessary. But we assert, they did prefigure that holy Lamb of God, which did appear in after ages to take away sin by the sacrifice of himself, and who is expressly declared by the apostle to be "holy, harmless, undefiled, and separate from sinners." Christ himself declares, "the Prince of this world cometh, but he hath nothing in me." But this Mr. Irving boldly denies, and tell us that he was "devil-possessed"—"that his soul and body were inclined unto evil." The doctrine of imputation is that which we most strenuously advocate, but this divine tells us, that imputation of sin to Christ as the surety of his people is not enough for him, although the bible teaches, that "He who bore our sins in his own body on the tree," and was made "sin for us," himself "knew no sin," for from its being necessary that he should himself take a sinful nature, we do decidedly assert that if the nature of our Lord was sinful, he could not in any way make atonement for sin; for notwithstanding all Mr. Irving's sophistry he would have needed an atonement for himself—we speak it with reverence—but the whole tenor of scripture will bear us out. And when we say, that he took a sinless nature, we do not in any way deny his real humanity; but this extraordinary preacher supposes all who plead for the sinlessness of Christ's human nature, as denying that "Christ is come in the flesh." But will Mr. I. deny that Adam was a man before he sinned? Sin does not form a necessary part of a man, for scripture tells us, "that God made man upright." God was not the author of man's sin. Mr. Irving says, that Adam unfallen differeth from him as much as he shall differ from what he now is in the resurrection of the just. Whatever would have been that life which Adam might have enjoyed in paradise had he never fell we stop not to enquire, but certainly our Lord provided for Adam in Eden before the fall an "help-meet for him;" and in the resurrection, our Lord says, "they neither marry, nor are given in marriage, but are as the angels of God." We, therefore, reject his position altogether. Mr. Irving dwells much on the sympathy of Christ as our high priest, resulting from his participating in our sinful nature, but we consider his arguments quite nugatory; for surely he can best sympathise with his afflicted, tried people, whose holy nature rendered sin more heinous than we can conceive, whose eyes cannot behold the least iniquity but with abhorrence.

Our author advocates universal redemption, but the whole scriptures so fully contradict such an assertion that we shall not detain our readers with a recital. Many other errors are blended in the pamphlet before us; but we hope that this intrepid defender of what he believes, may be brought to renounce his errors: and as he now advances many things which he formerly denounced, we will conclude our remarks by praying that the ever-blessed God may in his infinite mercy convince Mr. I. of his errors, and lay him low in self-abasement at the footstool of sovereign grace, and then we shall see him

not amusing his hearers with novelty, but advocating the doctrines of the gospel as revealed in the scriptures of truth.

Practical Sermons on the Epistles to the Seven Churches—the Millennium and the Church Triumphant—and on the CXXXth Psalm. By the late Rev. Joseph Milner, M.A. Vicar of the Holy Trinity Church, Kingston-upon-Hull. With Prefatory Remarks, by the Rev. Edward Bickersteth, Minister of Sir George Wheeler's Chapel. 8vo. pp. 392. Seeley.

THE volume of Sermons before us forms a fourth, with those previously published; and when we view them in connexion with the valuable History of the Church of Christ, we feel no common attachment to the name of Joseph Milner; and would join with the worthy clergyman who has edited this volume, in acknowledging 'he was no common man.'

These Sermons, twenty-two in number, are all entitled practical; and while we certainly should not ourselves adopt the precise phraseology of the author, yet, upon the whole, they contain a statement of gospel truth, in a plain and unsophisticated style. The first fifteen discourses, on the Apocalypse, contain many practical deductions, which display the well-intended zeal of the author; and to each is appended a short historical sketch of the condition in which the seven churches now are. In discoursing on the church of Sardis, the state of those who have a name to live, but are dead, is thus described.

"Now, in setting forth the state of a declining christian, there is no need to suppose him to have fallen into any grievous crime. He still holds the same truths, is connected with the same people of God, attends still the same ordinances and means of grace; neither has he materially grown worse in any external duties. Nevertheless, a decline there is; and it may be difficult for any but himself to know it. He gradually ceased to watch, and Satan gained advantage on his slothful security. Because he still went through the same round of duties as formerly, he did not lay it to heart, though he did not perform them at all with that unction and fire of love that he once did. Thus did he grow careless in some measure; not careless altogether, but careless compared with what he was before. There is grace, indeed, in him, but the oil burns dim; he moves heavily to prayer and spiritual ordinances. Through the fear of the Lord, he attends them; but they comfort him not: nor is he suitably affected, that they do not comfort him. Once, when he was lively, an evil imagination, a barrenness of soul, though it might be under one single sermon, would have led him to inquire the cause, would have sensibly afflicted him; nor would he have rested, till, with wrestling Jacob, he obtained the renewed blessing of the Lord. But now he can hear sermon after sermon without pleasure or profit; and, though not without some grief on the account, yet the grief is not abiding. A passionate motion of soul now and then, in the ardent breathings of prayer, testifies that life is in him; but, perhaps, next moment he forgets what he was praying for: his spirit has too strong a tendency toward this world. On recollection, he finds he has not that fear of, and aversion to, its company and customs, that he once had. He finds, at times, the powerful return of those pleasing murderous lusts which once seemed entirely subdued. He can in some measure understand this to be his case, and perhaps has understood it to be so for some time; and yet, so much has a lazy spirit obtained the ascendant, he feels he is but very little affected with that which he sees, and at times wishes he was exceedingly affected with. Lively, earnest meditation and spiritual feeling he can find now and then, as I said, for a few moments; but

sloth abidingly possesses him. He walks without comfort, yet not without the fear of the Lord. His faith, hope, and love remain indeed; but so very sickly, that they seem ready to die, as the text says: and his works are not perfect before God—that is, not fulfilled, as the original, *πεπληρωμενα*, means. This is an exact representation, in one word, of his case. He does spiritual duties, he labours in good works; none can as yet find fault with his conduct, with any part of it that falls under the cognisance of man; but still Jesus declares, "I have not found thy works fulfilled before God." There is a want of love, of zeal, of heartiness attendant on all his works. Hence he does many good things, and the Lord does not shew himself; he prays, but finds no answer; he keeps religious company, but reaps no profit. Surely, if he go on still in this way, there is reason to fear he will proceed from bad to worse. Some scandalous sin, through sudden temptation, will, in all likelihood, be the consequence. And when this is the case, people are apt to be surprised, and say, Such an one has fallen! The truth is, his fall commenced long ago: it now only came to a head, and broke out in open sin, to the grief of the godly, and the joy of the blaspheming enemies of the Lord. Thus, in all probability, David fell, before he committed adultery and murder. Sloth and laziness had gradually been gaining possession of his soul."

The above is a fair specimen;—our limits will not afford room for further extracts.

THE CHRISTIAN—A PILGRIM.

Bound upward to a better land,
Through a wild world of sin and
 woe;
With faith's strong staff within my
 hand,
I forward in the journey go.
The garments of humility
Guard me from low contempt and
 pride;
My form proud mortals will not see,
Nor can the poor my dress deride.
With patience girt, I willing bear
Each trying toil through which I
 move;
On my left breast a cross I wear,
The symbol of my hopes and love.
The food of heav'n—immortal joys,
A bounteous store supplies my
 scrip;
And sweet salvation's waters rise,
To cool my longing thirsty lip.
Supported thus, equipp'd complete,
I tread the wild'ring path of life;
Nor turn aside my patient feet,
To mix amid its joyous strife.
I move among its gaieties
And quiet glide amid the throng;
I view its charms with careless eyes,
Nor listen to its sweetest song.
And always varying is the scene,
A changing sky, a different place,

But yet wherever I have been,
My steps I wish not to retrace.
For when the prospect shines most
 fair,
An inward grief disturb my joys,
And when I've felt without a care,
Some outward thing my peace
 destroys!
Not all th' obstructions of the ways,
(And as I move they multiply,)
Can e'er affright me, or amaze,
Clad in my heav'nly panoply.
But firmly leaning on my staff,
I gain where living waters roll,
From those pure streams I gladly
 quaff,
New vigour to my fainting soul.
Among the mansions of the dead,
Pensive I love at times to roam;
And oft I wish my aching head,
Had found its last and peaceful
 home.
For busy death has sent his dart,
'Mong those lov'd friends I held
 most dear;
With desolation in my heart,
Almost alone I wander here.
Often I wish life's journey done,
My body longs for its repose;
I wish the prize of glory won,
My soul secure from earthly woes.

B. S. S.

THE
Spiritual Magazine;
OR,
SAINTS' TREASURY.

"There are Three that bear record in heaven; the FATHER, the WORD, and the HOLY GHOST: and these Three are One." *John v. 7.*
"Earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

MAY, 1830.

(For the Spiritual Magazine.)

ON THE SOVEREIGNTY OF DIVINE GRACE.

"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."
—Rom. ix. 18.

THAT the glorious doctrines of sovereign grace are inimical to the pride of the carnal mind, is a fact too clearly demonstrated, both in the experience of the children of God, and the conduct of the emissaries of Satan, the grand adversary of souls, to allow of any contradiction; and to make the truth more clear, the servant of the most high God declares, in the most forcible manner, (yet equally plain) "The carnal mind is enmity against, it is not subject to the law of God, neither indeed can be;" and under this view, who can be surprised to see those who are boldly and faithfully engaged in maintaining the sovereignty of Jehovah in his acts of grace, (like their Lord and Master) hated, scoffed at, and ill-treated: indeed, he told us, that in the world we should have tribulation, that when they came we might not be discouraged, and gave a very precious promise to us to support us under all our trials and distresses, "be of good cheer, I have overcome the world;" and it is truly blessed for the believer that he overcomes finally and certainly (only) in Christ Jesus his almighty strength.

I shall endeavour from this passage, first, to shew the sovereignty of Jehovah in the displays of his mercy; and, second, in the displays of his justice: "He hath mercy on whom he will have mercy." That Jehovah was laid under no obligation to extend his mercy to any of the fallen sons and daughters of Adam, I think will not be

disputed by any; for having created man perfect and upright, and given him a moral or natural ability to enjoy all the blessings of that state of natural perfection and holiness in which he then (that is, in his creation state) stood, it was by the willing and voluntary act of the creature that he became subject to the curse and condemnation of the righteous law of God; "by one *man* sin entered into the world, and death by sin;" wherefore, by transgression, he (i. e. all the human race as the descendants of Adam, "for all have sinned,") hath subjected himself to the pains of death, which is the wages of sin. And here let it be observed, that although sin could not, and did not, enter into the world without the will of Jehovah, (see Rev. iv. 11. Ps. cxv. 3. cxxxv. 6.) yet that will was not the spring of transgression, but the will of the creature; his own voluntary act introduced the monster sin into this part of Jehovah's creation. Nor do we charge the infinitely holy Being thereby (as some assert concerning us) with being the author of sin; far be the idea from the mind of every one who trusts in Jehovah's righteousness for salvation: therefore, as man has of his own natural will rendered himself obnoxious to God by transgression, there can of course be no obligation on the part of God to shew mercy; but he hath created all things for his own glory, and it is because he loved us with an everlasting love that he hath drawn us to himself by his loving-kindness. Thus, "He hath chosen us in Christ Jesus before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us to the adoption of children, by Jesus Christ to himself, according to the good pleasure of his *will*, to the praise of the *glory* of his grace, wherein he hath made us accepted in the beloved," Eph. i. 4, 5, 6. And again, the prophet says, "Thy people *shall* be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be *glorified*," Isa. lx. 21. And the apostle in the preceding verses of the chapter now under consideration, sets forth the sovereignty of Jehovah in the displays of grace, wherein he expressing sorrow on account of the hardness of the hearts of his brethren after the flesh, (the literal Israel) and shewing their privileged situation under the covenant made to them by God, with their fathers, immediately refers to the spiritual Israel, (of whom they were a striking type) and says, "for they are not all Israel that are of Israel; neither because they are the seed of Abraham are they all children; for they which are the children of the flesh, are not the children of God." And then, in a more striking way to set forth Jehovah's grace, he says, concerning Jacob and Esau, while unborn, that Jehovah's sovereign grace and electing love might be displayed, not of works, "Jacob have I loved, and Esau have I hated," as was before declared by the prophet, Mal. i. 2, 3. And again, in the 23rd verse, "that he might make known the riches of his glory on the vessels of mercy afore prepared unto glory, even us whom he hath called, not of the Jews only, but also of the Gentiles."

This sovereignty of grace and glory will be yet farther displayed, if we consider the condescension of God in the revelation of his grace; thus he, who by the act of his eternal love chose them in Christ Jesus unto everlasting life, by, through, and in him, did contrive a way, to the astonishment of angels, devils, and men, whereby all the attributes of Jehovah could and would shine, in the salvation of his church and people. It is in Christ Jesus we behold him the just God, the Saviour; here mercy and truth meet, righteousness and peace embrace; and not one of the divine attributes could fail in the salvation of the guilty;—no! Had not a way been devised to satisfy the divine justice, which demanded full satisfaction for the injury done by guilty man, no salvation could ever have been obtained by any of the lost and degenerate race of Adam; but such a divine plan has been made as gives honour to God and life to the church, which plan is in Christ, who was as one brought up by his Father's side, and who from all eternity delighted in the habitable part of God's earth, for his delight was with the sons of men. Yea, it pleased the eternal Father to choose his church in Christ, to give her a vital union to him, that she might partake of his grace through him. Thus he laid all the sins of Zion on the Son of his love, that through his sufferings he might perfect for ever them that are sanctified. Having therefore set up Christ from everlasting to be the Saviour of Israel, he did, in the fulness of time, "send forth his Son, made of a woman, made under the law, that he might redeem them who were under the law." Therefore, said our dear Immanuel, by his servant the Psalmist, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then I said, lo, I come; (in the volume of the book it is written of me) I delight to do thy will, O my God: yea, thy law is within my heart," Ps. xl. 6, 7, 8, Then it was the sword of divine justice (which would otherwise have pierced the church to utter destruction) awoke against the shepherd, against the man that is Jehovah's fellow; then the shepherd was indeed smitten, and the prophecy fulfilled, when "he bore our sins in his own body on the tree," that the church, the little flock, might receive the kingdom according to the will of her heavenly Father. Oh! the wonders of redeeming grace and dying love! But did he shed his precious blood alike for every individual? If so, the glory of our God is eternally lost. But, no! "He hath mercy on whom he will have mercy;" therefore it pleased the Father to select a people from the world in whom he would make known the riches of his grace by Christ Jesus; therefore, "the election hath obtained it, and the rest are blinded." Thus, if we would see the display of sovereign grace, we have a true description in the language of the great Head of the church; "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. I pray for them, I pray not for the world, but for those whom thou hast given me, (out of the world) for they are mine. And all mine are thine,

and thine are mine ; and I am glorified in them," John xvii. 6, 9, 10. And when our divine friend left this world, he did not leave them comfortless, but promised them, saying, " If I go away I will send you another Comforter, who shall abide with you always, and he (even the Spirit of truth) shall guide you into all truth ; for he shall not testify of himself, but he shall take of the things that are mine, and shall shew them unto you." Thus he quickeneth whom he will, for " it is not of him that willeth, nor of him that runneth, but of God who sheweth mercy," to the end that the salvation of Zion may be a rich display of sovereign grace, according to the good purpose of the will of God ; " therefore, it is not by works of righteousness which we have done, (either before or after our regeneration) but according to his mercy he saved us, by (or through) the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ," who while he is the everlasting Father, the great I AM, is likewise in his office capacity the Prince of Peace, and the Saviour of his church. What wonders of condescension are seen in the love of our Jehovah towards fallen, sinful, dust and ashes ! Oh the depth of the riches of the wisdom and love of God ; how unsearchable are his judgments, and his ways past finding out ! Here the triune Jehovah in the divinity of each of the divine persons, are seen going forth in office capacities in acts of grace : here the eternal Father, as Jehovah, chooses Zion in Christ : here Jesus, who is the great I AM, stoops in the act of his love to be the surety of his people, the Redeemer of his church, and the way of access to God ; and the Holy Spirit, who is equal with the Father and the Son, in the glories of his person and Godhead, engages to go forth to quicken, regenerate, and make alive to God, those who were dead in trespasses and sins ; and all for no other cause than because he would display his glory in the acts of his grace to his fallen and destitute children ; and it is the high privilege of the church of Christ to view in the person of the Son of God (who himself 'fills the middle seat of the celestial throne') all the glories of a triune Jehovah uniting and shining.

This display of sovereign grace will be further seen, if we consider the absolute necessity of the Godhead, as well as the office capacity of each of the divine Persons in the glorious Trinity. And 1. it was absolutely necessary that the eternal Father was Jehovah, for without being God he could not have manifested such wonders of love as are seen and felt in the hearts of his children ; and I am sure that nothing short of divinity could have devised so wondrous a plan for the recovery of a lost and ruined world ; a plan this, which created wonder in all the angelic host, insomuch that they desired to look into it. Satan and all the hosts of darkness wondered and were confounded at such a display of divine love as was therein displayed and made known : the church of God stand amazed and overwhelmed at so glorious a revelation ; and the world that lieth in wickedness shall one day wonder, admire, and perish, before the bright display of his glory. But while we view the glorious divinity of Jehovah's

person, we must not overlook his office capacity ; as God he was not capacitated to love a guilty rebel, for in this divinity of his person he was nothing but a consuming fire to devour the chaff and stubble of sin and wickedness ; mercy could not be displayed in deity alone ; but to the joy of the church, he is not only the *God*, but also the *Father* of our Lord Jesus Christ, who is the elder brother of Zion, and what he is to the head, such he is (and ever was) to the members of this glorious mystic body : and as *Father* he is capacitated to shew mercy even on rebels, and therefore in this office capacity it was he devised the glorious plan to rescue his children from the tyrannical power of the prince of the power of the air. And it is a truth which I think never should be overlooked by the Lord's children, that the Lord Jehovah is our Father, and from whence alone springs all the blessedness the church receives. Thus, while he is thereby capacitated to love, he is also to shew forth and make known all the expressions of his grace and mercy to Zion, all her journey through the wilderness : thus, as a compassionate Father he is ever enabled to shew mercy, even to his rebellious children ; and from hence arises all the trials and difficulties of the Lord's people, which are not expressions of wrath, but the fatherly chastisements of our divine relation, which if more correctly viewed would have a tendency to lead the people of God under all their affliction with humility to the throne of grace, the great spring of all spiritual blessing : which leads me to notice

2. The necessity of the divinity and mediatorial character of the Son of God, who was set up to be the Redeemer of Israel, in which it was necessary for him to take away our sins, which as man he could not perform ; " for what the law could not do, (that is, put away the sins of the church) in that it was weak through the flesh, God sending his own Son (in the divinity of his person) in the likeness of sinful flesh ; and for sin (to put away the sin of Zion) condemned sin in the flesh ; that the righteousness of the law might be fulfilled in us," (by Christ our Surety) ; wherefore as the flesh was weak through sin, Jesus in the divine power of his Godhead did accomplish the work for us, by his all-glorious and complete sacrifice. But in the divine and all-glorious person of the Son of God we must not lose sight of his office capacity, " the Son," the elder brother of Zion, and the heir of all things, even of eternal life for us. Now, as God he could not offer an acceptable sacrifice to the Father, could not fulfil the law and make it honourable, for there could be no remission of sins without the shedding of blood, nor no deliverance without death ; therefore he became the Son of God that he might fulfil the law of his (and our) Father, (in him) and bring in everlasting righteousness for us, from whence we see the necessity of the divine nature and the office capacity of our Immanuel, God with us ; and so,

3. Of the Holy Spirit, who without the power of God resident in himself could never sanctify, set apart, and renew the heart of the children of disobedience, by taking out the stony heart out of our flesh, and giving us a heart of flesh ; nor could he but in his office

capacity perform this glorious work which he undertook ; for as the Father could not love as God alone, no more can the Spirit quicken, but by the work of Christ, and being the regenerator, through or by virtue of the complete work of Christ, does bring the soul into a sense of sin, reveals the things of Christ to the soul, and makes him a new creature, so that old things pass away, and all things become new. Oh ! what wonders of sovereign grace are displayed in this mysterious and divine plan, in which each of the divine persons take an equal part in the work, and unitedly take the revenue of praise.

I come now, in the second place, to notice the sovereignty of Jehovah in the displays of his justice : “ and whom he will he hardeneth.” Here let me call upon your readers rightly to view the will of Jehovah in its two-fold bearing ; viz. 1st. His eternal will or decree ; and 2nd. His revealed will ; whereby they will prevent much of the confusion that abounds in the church in the present day.

1. That Jehovah did will or decree the introduction of sin, I think is evident from the passages already referred to, Ps. cxv. 3, &c. and also, from the declaration of the apostle, “ Moreover, the law entered that the offence might abound,” (Rom. v. 20.) And indeed, had not sin entered, there could have been no displays of grace in delivering from sin and death. Thus, he hath created all things for his own glory ; wherefore the glory of the church’s salvation was dependent on the introduction of sin ; and as he purposed from everlasting to display that glory, he must of necessity purpose or decree the circumstance by which it should be made manifested ; and as “ he is of one mind, and none can turn him, seeing the end from the beginning,” so no circumstance could take place in time which did not dwell in his mind from eternity, and which he did not see should take place in the fulness of time ; for could this have been the case, he could not have been the perfect Jehovah.

But 2. in his revealed will he did not make known to his creatures what he had purposed should take place, and therefore did not thereby impel them to acts of transgression ; so when Adam was placed in the garden he had the promise of all the blessedness of that holy state ; “ Of every tree of the garden thou mayest freely eat,” and then comes in the conditions of that promise, (which Adam had a natural ability as a holy and perfect creature to keep) “ but of the tree of knowledge of good and evil, thou shalt not eat :” and then the consequence of disobedience, “ the day thou eatest thereof thou shalt surely die.” And when Eve dared to take of the forbidden fruit she did it not by constraint but willingly, and venturing to listen to Satan rather than her Maker, she *willingly* put forth her hand and took of the fruit of the tree which God had commanded, saying, “ thou shalt not eat thereof.” And I think it is worthy of remark, that it was not on account of the fruit itself that it became sinful or injurious, seeing that every tree in the garden was good, as it proceeded from the hand of God, but because of the command or will of Jehovah revealed to them, “ thou shalt not eat thereof,” which act was a will-

ing or voluntary act of rebellion against their Lord and Creator ; which leads me to notice in what way Jehovah (may be said to or) does harden whom he will ; which appears to me to be the " giving them up to a reprobate mind, to do those things which are not convenient (to their own interest) ; being filled with unrighteousness." Rom. i. 28, 29. Thus the apostle, in making known this truth, adverts to the declaration of Jehovah concerning Pharaoh, saying, " Even for this purpose have I raised thee up," &c. (Ex. ix. 16.) And if we take a view of the circumstances connected with the deliverance of his people out of Pharaoh's hand, we see this truth fully set forth ; it was the purpose of Jehovah that Pharaoh should not let Israel go (as he made known to Moses, Ex. iv. 19.) but when he sent him for their deliverance, this secret will was not made known to the king, but Moses and Aaron went by the divine command, and delivered the Lord's message to him, saying, " Thus saith the Lord God of Israel, let my people go," &c. Ex. v. 1. But Pharaoh's heart being hardened by sin, given over of God to his own unrighteousness, dared to lift up his hand against the Almighty, and would not deliver the people up to his servant ; that Jehovah might shew forth his sovereign power in his just destruction and judgment. Thus, when Christ reasoned with his disciples concerning those who knew not the truth, he told them the cause of his speaking in parables to them was, because the disciples knew the grace of God, but those that were without did not, and therefore that they might not see and hear he thus spake, because they were given up to the blindness of their own natural mind. See Mark iv. 11, 12, as also Matt. xiii. 15. and John xii. 40. and in like manner were the hearts of the Jews hardened against the Lord of life and glory, when he was delivered by the determinate counsel and foreknowledge of God, whom they with wicked hands crucified and slew : and it was absolutely necessary that their minds should be hardened that the purpose of Jehovah should be accomplished by them ; for it was not an accidental matter, but what took place according to the determination of heaven, even from eternity ; nevertheless, Jehovah did not compel them with any irresistible power to perform this act of sin, but they, moved with envy and malice against the Saviour, performed that through their own guilt voluntarily, that is, of their own mind, which was contrary to the revealed command given to them, " Thou shalt not kill ;" and consequently was sin in them, although according to what he had before purposed should be done.

And as it was then, so it is now ; when a man is tempted he is not tempted of God, but drawn away of his own lust, the evil of his own heart, and thereby enticed to the commission of evil, which Jehovah is not bound to subdue, as was noticed at the commencement of this piece. In this way, then, Jehovah hardens the hearts of the children of disobedience, sending them strong delusions (through the guilt and depravity of their hearts) that they should believe a lie ; that they all may be damned who believe not the truth, but have

pleasure in unrighteousness; which most strikingly displays Jehovah's sovereignty in his just condemnation of the wicked: and as he gets to himself glory in all his works, let us look and see wherein a triune Jehovah may be considered as acting in the work of hardening sinners, and the glories displayed.—1. The eternal Father hardeneth the guilty when he passed them by in his eternal counsel, and became the Father of the faithful, not so in themselves, but made so by virtue of his work for them, in them and by them. 2. The eternal Son took part in this work when he came not to seek and save the proud self-righteous pharisee, but the lost sheep of the house of Israel, and when he laid down his life for his sheep; and, 3. The Holy Spirit acting according to the mind and will of God, doth harden the guilty when he leaves them in their sins, and visits the people of Jehovah's choice to bring them to the knowledge of the truth as it is in Jesus Christ; and this triune Jehovah receives an eternal revenue of glory when he displays his justice in the punishment of sin, and the eternal condemnation of sinners.

This view of Jehovah's truth, I am aware, is offensive to the carnal mind, for I have once felt its influence under such a state; but the child of God will, I think, be enabled, under a view of these things, to come to his heavenly Father in Christ Jesus; and under a sense of his own unworthiness, magnify the riches of that grace which hath been so richly and sovereignly displayed to his soul; and from a sense of the solidity of his standing in Christ Jesus, go on his way rejoicing in the God of his salvation, ascribing all praise and glory to the undivided Three, who are worthy to receive all glory, and honour, for ever and ever. Amen.

February, 1830.

T. E. R.

(For the *Spiritual Magazine*.)

MOUNT ZION.

MOUNT Zion is set apart by God as a seat of worship; there Jesus holds his court. He appeared in the ends of the world as the great sacrifice to put away sin by the offering of himself; having magnified the law, which his people had broken, and satisfied justice by his all-sufficient atonement, is now for ever seated on the right hand of the Majesty in the heavens. There he ever lives as our Prince and Saviour; there he ever makes intercession for us. While meditating on these things may we be blessed with much of the presence, and partake of the riches of that grace which proceeds from the dear Immanuel.

The apostle speaking of these things, says, "Ye are come to Mount Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly, and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect; and to Jesus,

the Mediator of the new covenant ; and to the blood of sprinkling, that speaketh better things than the blood of Abel. Here we become possessed of those blessings which are calculated to raise our minds to eternal happiness and boundless bliss. Here is represented the person of our great Advocate before the Father's throne, as the representative of his church and people.

The church of God is a holy hill, and all its members have distinguishing privileges ; all its inhabitants maintain a nearness to God ; they have access to him into the holy of holies by the blood of sprinkling, even into the divine presence, for his presence surrounds this mount from the top round about ; and it is the common privilege of the family of God to have access by one Spirit to one and the same Father ; they are a holy priesthood, having boldness to enter within the veil by the blood of Jesus.

From this mount issues the law. Out of Zion cometh his law, and his word from Jerusalem ; from hence cometh the law of liberty ; the law of the spirit of life in Christ Jesus, which makes us free from the law of sin and death. To this mount an incalculable number, out of every nation, people, kindred, and tongue shall be gathered. The glorious gospel is the means of gathering souls to Jesus. Jehovah pledges himself that he will gather them from the uttermost parts of the earth, and bring them to Mount Zion ; that he will bring the blind and the lame, and him that is ready to perish, and lead them in a way they knew not. Thus the word of God when accompanied by the power of the Holy Ghost shall have a gracious influence in raising sinners dead in trespasses and sins, and turning them from darkness to light, from the power and dominion of Satan to the living and true God. When the Holy Spirit begins to work, he alarms the conscience, and awakes the fears ; the sinner sees his awful situation, and it is such a sight he never before beheld. He sees in the glass of God's holy law, that he is accursed ; and is led to cry out, " Woe is me, for I am vile and unclean !" He now stands self-condemned, he has the sentence of death in himself. O then how sweet the sound of the gospel to such an one ; a sound which not only reaches his ear but reaches his heart ; and by the enlightening influences of God the Holy Ghost, Jesus is revealed to him as a Saviour. He is brought to know that it is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom he deems himself the chief ; and by those leadings he goes on his way triumphing in redeeming love, filled with joy unspeakable and full of glory, and having obtained the knowledge of salvation which he sees to be an unspeakable blessing. He begins even here the melodious song which will be celebrated in heaven, praises to the Redeemer for his all-conquering love and grace.

But oftentimes those who are redeemed by the precious blood of Jesus, who are made the children of God by adoption, at times their way is clouded ; they walk in darkness. He hides his face from them for a small moment, and then they cry, ' O that it were with me as in

days that are past ! when I walked in the light of his countenance, and a sense of his love was shed abroad in my heart !' Being, however blessed with the principle of divine faith, light shall soon enter their hearts again. Soon will the dear Immanuel manifest himself unto them as he does not unto the world, and lead them again to contemplate his dying love, while they hear him say, ' All this I bore for thee.' Then with gladness will they celebrate his power to save, and tell their fellow pilgrims how precious Jesus is.

The inhabitants of this mount are holy ; a change has been effected by the Spirit of God. They are the subjects of a new principle, a principle which is opposed to sin. There is a measure of the same Spirit which dwells in Christ as the head of his people, dwells in each child of God. Thus they bear the image of Christ ; they are predestinated to be conformed to that image : and as men having borne the earthly image, so also as being in Christ they must bear the image of the heavenly : for there is a family likeness ; they are created anew by one Spirit, they have one principle, they have one object, and one way of seeking eternal happiness.

On this mount is held the gospel feast, and the inviting cry of Wisdom is, " Come, for all things are ready." Here stands the tree of life, the glorious plant of renown, whose leaves are for the healing of the nations. Here is to be found all that the soul can need for time and for eternity. And when the dear Redeemer spreads the table with the sacred fruits of his dying love, O what a blessed season ; it is summer with the soul ; it is the day of salvation : he gives a sweet manifestation, and makes a blessed discovery of his unchanging love.

Immanuel dwells in the midst of his church. The flames of persecution can never consume it. He is there as in the burning bush. His name is Jehovah-shammah, " the Lord is there." His divine attributes are around, and encompass her as walls and bulwarks ; her gates are secure as adamant, and her glorious Lord is her defence, who encompasses her about with songs of deliverance. The church is his throne ; here he rules and reigns ; none can prevail against him ; a glorious high throne is the sanctuary. Here he holds his court ; here come then, poor cast down soul, and receive grace to help in every time of need. It is here the soul enjoys a nearness to God ; it is here he opens his heart, and pours out his distresses ; here he unbosoms himself to his great High Priest, who sits in the midst of the throne. The Lamb still pleads his precious blood. O it is a powerful plea in the court of heaven. In the church there is not only communion with God, but the saints have communion with each other. One principle of love and affection pervades the whole while under the smiles of the dear Redeemer, the Sun of Righteousness, under whose reviving beams they flourish, and grow up in all things like their covenant head.

Reader, what know you of the blessings of this mountain ? What know you of the love of Immanuel ? If you have been brought by

the gracious leadings of the Holy Spirit to this mount, you have discovered the fountain opened for sin and uncleanness, and are made a partaker of the distinguishing privileges of the children of God. It is an evidence you belong to Jesus, and have an interest in his redemption; and especially so, if from your own experience you can say, "Truly our fellowship is with the Father and with his Son Jesus Christ." Is it not your object, when attending the means of grace, to obtain a view of Jesus? The soul that is born of God can find no solid peace but in the presence of Him, who is the fullness of joy, and at whose right hand there are pleasures for evermore. In beholding Jesus you have experienced that peace and joy which the world can neither give nor take away. Your life and conversation is a comment upon the glorious doctrines of the everlasting gospel, which you have found to be the power of God unto salvation to your own soul. The mere professor is satisfied with the outward form of godliness, only professing the name of Christ. Can you be satisfied with this? O no! I anticipate your reply, 'None but Jesus—none but the bleeding Lamb—the wondrous object of divine faith—the glory of heaven—the joy of his people, can satisfy my poor soul.' The mere professor is content to be engaged in duty, while his heart is far from it; not so the child of God—with him things are widely different; with the apostle, he says, "I press toward the mark for the prize of my high calling of God in Christ Jesus." His approbation constitutes his happiness; his smiles create in him a peace which passeth all understanding; and his glory brings bliss in his soul. He is looking forward to the period when he shall put off this earthly house of his tabernacle, when he shall be for ever with the Lord, to behold the fair beauty of the Lord, and to remain in his temple; to have done with this world of sorrow and of sin, and be for ever shut in the ark of God's eternal love.

Rejoice then, O believer, salvation is complete, it is finished, and Jesus is the mighty Saviour. The heavens have received him from the earth, and its angelic hosts crown him Lord of all. With his precious, precious name, the redeemed on high accord their well-tuned harps, and strike those notes divine, *Worthy is the Lamb!* Lift up then your heads, ye drooping saints, ere long it shall be your happy lot to join that assembled blood-bought throng before the throne to ascribe salvation to God and the Lamb, and where you shall recline in the rays of everlasting love while endless ages run their eternal round.

Leicester, Jan. 1830.

W. S.

(For the Spiritual Magazine.)

A LETTER FROM A CHRISTIAN FRIEND TO HIS FELLOW TRAVELLER TO ZION.

My dear Friend in the Lord,

How do you find it travelling among the thorns of this wilderness? do the gospel shoes defend your feet? You know they were made

on purpose for faith to put on ; by them even the old dragon is trodden under foot. I do not know how you find it, but my faith varies very much in its strength and activity, according to the power which is put forth in me, which power first gave it birth ; but that is not divine energy simply considered, but in its connection with the cleansing blood of Christ ; so the promises of our heavenly Father are not, simply considered, declarations of what he will do for us, but they are blessed declarations of love, in connection with the divine person and precious work of our dear Lord Christ, for they are all yea and amen in Christ Jesus. To me it is sweet to trace, how the work of one of the divine Persons is embodied in each of the others ; through the Spirit it is we have fellowship with the Father, and with his Son Jesus Christ, and through his unctuous teaching we enjoy both ; but then it is through the love of the Father, and the merits of Christ, that we have the Spirit to work in us ; it is through the cross that we enjoy everlasting love, yet it was through that very love that Jesus was born to die : but I must leave you to trace salvation wonders from the stream to the fountain, and from the fountain to the stream again ; and thus may you be led to worship the Trinity in Unity, and the Unity in Trinity.

My prayer for you is, that your meditation on him may be sweet, and liberating to your soul, and your friends also ; may you realize much of the holy liberty of the gospel, that you may have to say with much joy, " I sought the Lord, and he heard me, and delivered me out of all my fears." Can you unite with me in what is recorded in the scriptures of truth, " Cast thy burden on the Lord, and he will sustain thee." Let us often meet at the throne of grace : large petitions are the most suited to royal bounty, and the most suited to our wants to. There is a sacred and sweet mystery in prayer, which none know so well as those who are led, yea, constrained from necessity to cry to the Lord, and from earnest desire and expectation to go to their watch-tower to see and hear what the Lord will do for them, who wait to see his providence making a way for their relief, and to hear the whispers of his love inwardly, both conspiring to bring about our desires. Oh that my poor pen might be the feeble instrument of conveying a bright ray of light from the upper world into your heart ; none but the Holy Ghost can give light from the Sun of Righteousness, but he is pleased to convey it to us sometimes by the most feeble and unworthy of instruments : this demonstrates his sovereign and divine power ; the more feeble the instrument is, the more glory redounds to the great Author, in the day of spiritual liberty to God's captives.

The Lord alone is exalted ; " In that day thou shalt say, O Lord, I will praise thee ; though thou wast angry with me, thine anger is turned away, and thou comfortest me." May this be your happy case, then will a new song be put in your mouth, even praise to our God ; the moment your arm is laid on the Rock, all storms and fears will vanish, then will you lose your cares and find your rest. I know what I am saying to be true by joyful experience ; many times have I been transported into the bosom of endless love, wrapped up in

Christ, and found myself encircled by the sacred Three in One, and every divine perfection engaged to make me blessed. In myself considered, I feel to this day more and more what a wretch I am, and shall ever be while in this body of sin and death; but it cheers my soul to know that my life, my endless all, was in Christ before my wretched state in Adam, and that my upper standing in Jesus was not shaken, and never can be shaken by the fall, and all its consequences by me felt and mourned over; so far from this, the greatness and all-conquering nature of Christ's love is, and ever was designed to be demonstrated by the fall. Oh the strength of love divine, that held so many myriads fast in the fall, kept them safe in Christ under the fall, and will finally raise them gloriously triumphant above the fall, beyond the reach of sin, death, and hell, for ever. And this love in Christ, the first-born, will raise its own objects, through blood and righteousness divine, to possess a heavenly Eden, as far transcending what Adam possessed, as heaven is higher than the ground we tread. Our reward is on high in Jesus's heart, our home is above, thus may every believer say, and cannot you say so too?

I shall be happy to hear you are better in every sense, I mean in soul and body, but not better in yourself; this will never be, I find nothing but Christ will do, he must be every thing, and the creature nothing, and this he is in a moment in the soul when the Holy Spirit comes to reveal him as its all in all, then self will be nothing directly; like dagon and the ark, they cannot stand together.

"Here at thy cross my dying Lamb,
I lay my soul beneath thy love."

"Sweet the moments, rich in blessing,
Which before the cross I spend;
Life, and health, and peace possessing,
From the sinner's dying friend.

His love mounts high and drowns the hills,
Hath neither shore nor bound;
And when we search to find our sins,
Our sins can ne'er be found."

From your dear friend in the Lord,

February, 1830.

W. M. B.

(For the Spiritual Magazine.)

THE PARALLEL OF THE FIRST AND THE SECOND BIRTH EXPERIMENTALLY TRACED, STATED, AND PROVED, FROM JOHN XVI. 20, 21, 22.

OUR dear Lord and most propitious Saviour in this and the preceding chapter is preparing the minds of his poor disciples for the eventful period of his agony and bloody sweat, in the garden of Gethsemane, and of his passion, death, and burial, which was then at hand; having sufficiently forewarned them of the trials that should befall them for their attachment to him, in the fifteenth chapter, he

proceeds in the sixteenth to confirm what he had told them already, saying, "*These things have I spoken unto you, that you should not be offended; they shall put you out of their synagogues, yea, the time cometh that whosoever killeth you will think that he doeth God service; and these things will they do unto you, because they have not known the Father nor me: but these things have I told you, that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you; but now I go my way to him that sent me, and none of you asketh me, whither goest thou? but because I have said these things unto you, sorrow hath filled your hearts.*" He then goes on telling them, that it was expedient for them that he went away, for if he went not away, the Comforter, of whom they had heard but little of before, would not come unto them; but if he departed, he promised to send him in his stead. And then points out the Holy Spirit's work, saying, "he will reprove the world of sin, and of righteousness, and of judgment;" in the first place, of the soul-damning sin of unbelief, in which the whole of the human race (*as they come into this world*) are found; secondly, of the need of a justifying righteousness, which righteousness could not be found under the sun, because he went to the Father, taking that pure and perfect royal robe with him, namely, his own active and passive obedience, by faith in which alone the needy sinner finds himself accepted in God's presence, (and his disciples were to see him no more in his then state of humiliation); and thirdly, of the absolute certainty of a future reckoning or judgment to come, because the prince of this world is judged, and already under the sentence, which shall for a certainty be executed upon him and all his adherents, Christ by his death having spoiled principalities and powers, he forthwith exposes them to contempt, by making a public shew of them (*to faith's view*) openly upon the cross. Our dear Lord proceeds, and tells his disciples that he had many things to say unto them, which was more than at present they could bear; he then reverts again and discourses upon the holy Comforter, in order to prop up their dejected and depressed spirits, saying, "*When he, the Spirit of truth, is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come: He shall glorify me, for he shall receive of mine, and shall shew it unto you.*" He then puts on his divine authority, saying, "*all that the Father hath are mine, (by EQUITABLE RIGHT AS CREATOR) therefore said I, he shall take of mine, and shall shew it unto you.*" And then drops a few words that causes his disciples much perplexity, not understanding his meaning, and therefore whisperingly ask each other, "*What is that he saith unto us, a little while and ye shall not see me, and again, a little while and ye shall see me, and because I go to the Father; we cannot tell what he saith.*" While they were in this confusion, their most blessed Lord and Master knowing they were desirous to ask him, and therefore attends to their desires, saying, "*do you enquire among yourselves*

of that I said, a little while and ye shall not see me, and again, a little while and ye shall see me? He then gives them a full interpretation in the twentieth verse, saying, "*Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice, and ye shall be sorrowful, but your sorrow shall be turned into joy:*" implying thus much, you have been my faithful, loving, steady followers, from my first appearance in public, having continued with me in all my temptations and trials, through evil, as well as through good report; and now the sharpest time is come, you are still found true-hearted at bottom, and are filled with real trouble and undisguised grief at heart, at the thoughts of being separated from me; the true cause of all this ardent love and unabated attachment to my person and ministry I know is this, my Father himself loveth you, and therefore hath drawn you to attend to my ministry, and the word from my lips, which is the incorruptible seed, hath found its way into your hearts, taking deep root there; insomuch so, that you are now in the state of a travailing woman, who draws near the time of her delivery. And then, in order to strengthen his beloved disciples' staggering faith, and encourage their sinking hope, depicts before their eyes, a woman in such circumstances, for them to look at, and compare notes with, saying, "*a woman when she is in travail, hath sorrow, because her hour is come, but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.*" He then adds in the next verse, as an exact parallel, their present state and condition, thus, "*And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*"

Having now come to the words themselves, from which, I intend, (as the Almighty shall be pleased to enable me) to trace, state, and prove the parallel, perfect and complete in every particular, and that not from other men's writings, but from my own most blessed and happy experience; and all the harm I wish my reader is, that he may be enabled to look his own conscience in the face, and go step by step with me throughout, and then, I believe, his end will be peace, whatever men may think or say to the contrary.

Now, reader, take notice, the woman in this scripture is a lively figure of yourself, if you are one of God's wounded sinners, and the fruit of her womb is emblematical of the work of grace God is carrying on in your heart. I shall, therefore, begin with her conception, and your wounding, and follow her step by step, quite through her travail, until she gives birth to the child, and compare the experience of a saved sinner as I go on.

When a woman first conceives, the consequences that follow may be figuratively traced, more or less, in the experience of every elect sinner—thus: When an arrow from God's quiver enters into the conscience of such a sinner, it makes an incision, and leaves a lasting wound there, which none but God can heal; the incorruptible seed is therewith cast therein, by which means (*like the woman*) he is be-

gotten, but not born again, as some vainly imagine. When the sinner has thus conceived, every faculty of his soul is thoroughly awakened up to attend to God's voice, and thus, his thoughts and attention are arrested; his thoughts fly to his Creator, and brings distant things near; eternity's tremendous sound will often so intervene, and gather such a sinner's thoughts as to compel his attention; *the four last things, death, judgment, heaven, and hell*, will then become his daily, if not his hourly companions, which will cause a sickness of soul to come upon him, when his countenance will immediately change, and turn pale and wan, his appetite will alter, he will seek retirement from noise and bustle, and forthwith forsake his former sports and companions, and cleave to the hand that wounds him. The wounded sinner having thus received the incorruptible seed in an honest and good heart, being made so by God himself for his own blessed purposes, he forthwith sickens and dies to the charms of this world; he turns his back upon it, and faces God, though he dare not look up on account of his guilt, for on his eye-lids appear the shadow of death. His appetite, or movements in life, as a consequent result, alter; he is now found a constant attendant at Wisdom's gates, waiting at the posts of her doors, instead of being at harlot's houses, among riotous and licentious livers; to avoid which, he seeks retirement, and becomes what is called a singular character, for he is spoilt for all society, both professor and profane; and therefore forsakes them all, and becomes a pensive solitary man. Having thus forsaken his former sinful sports and companions in vice and wickedness, he forthwith cleaves with the full bent of his will, to the very object that has brought the sorrows of a travailing woman upon him.

Again.—*An affectionate wife will endeavour to secure the fruits of wedlock.* This is precisely the case with an elect sinner, after he is sensibly wounded, or begotten; he will be very careful to preserve his convictions alive, esteeming every bitter and trying dispensation sweeter than carnal ease, or a dead calm; he will be very careful to avoid all teachers and preachers that endeavour to lull him asleep in his sins, by crying peace, peace, before God has spoken it; all such characters will be despicable in his eyes as far as he has light to discover them, and will continue so, to the end of his race. He will not rest contented without an application of Christ's atonement to his conscience, which brings pardon, and removes guilt. Thus, the elect sinner gets under the protection of Christ's atonement, which effectually prevents miscarriages, and secures the fruits of spiritual wedlock.

Furthermore.—*The consequences that follow the travailing woman at her quickening*, is exactly accomplished in every elect sinner, when first brought from the command to the promise, at which time his quickening takes place, the which I shall now endeavour to prove from God's own word; and I hope my readers will bear with me while I clear up this momentous point, respecting the time of the saints' quickening, as it will, perhaps, be necessary for me to enlarge

a little here, in order to prove the ground on which I stand both firm and good, for the whole weight of the argument, on all sides, rest upon this one hypothetical axis. Some tell us, the begetting, the quickening, and the deliverance of the saints in their new birth, is all one and the same operation, which (*in their scholastic language*) they call *God's salvation purpose act*; and further declare, the saints are quickened when begotten, and delivered when quickened; consequently, that God's work of grace runs counter to his works in nature, the which I deny. Here I would refer my reader to the 37th chapter of *Ezekiel*, in which he will find a lively representation of a genuine work of grace, and the true picture of an elect sinner, while passing under it, compared to dry bones, drawn by God himself, who is certainly the best limner and artist; consequently, the most able to depicture and represent his own work: the various operations and changes that passed upon these dry bones while the prophet obeyed God's voice in prophesying, is an exact representation of conversion work, as it proceeds and is carried on by the Almighty in the soul of an elect sinner. Observe, first, "*there is a noise*," an alarm in the conscience; "*then a shaking*," the sinner trembles; "*bone comes to its bone*," the sinner joins others in like condition; then, "*sinews come upon the bones*," the sinner gets strength by his own performances, shews zeal in his profession, and attends to both negative and positive obedience to God's commands, *until the flesh covers the sinews*. The sinner having now, in his own imagination, arrived at the height of all required obedience, *the skin forthwith covers the flesh*: the sinner is now secure with a covering, but not of God's Spirit, and therefore is very fitly represented by a corpse, which cannot perform the functions of life. The sinner at this juncture is quickened, and turned by God himself from the command to the promise, from the covenant of works, which contains the commands, to the covenant of grace, which contains the promises. Having traced the elect sinner thus far, I shall now pursue the parallel between him and the travailing woman at quickening. At such a time, the sinner is thoroughly awakened up, and feels the wretched state he is in after all his profession; he begins to query with himself thus:—*Where am I?* In the law's prison-house, under sentence of death, waiting only for the execution of the sentence. *What am I?* An unbeliever, under the gospel. *What will become of me?* I shall be damned if not pardoned. The stirrings of the new man of grace, like the motion of the child, causes afresh sickness to come upon him; he then finds all his corruptions alive again, his countenance changes, and his appetite again alters; he can no longer feed upon his own negative and positive obedience, nor with the applause of his fellow creatures. He now begins to loathe himself, vomits up all his former professions of religion, and forsakes his religious companions, in whose company he used to delight, and frequently becomes an object of their derision, which serves to drive him further from them: he then finds strange longing desires going out after a

different kind of spiritual food or provision to what he has been formerly accustomed to, the which he cannot account for; nothing will satisfy his craving appetite now short of the substance found in the unconditional promises, all of which are to be found only in Christ, with whom the covenant of grace was made, ratified, and confirmed; and the PRINCIPAL ingredient found in every promise, is, DIVINE LIFE, the which, when communicated at quickening to the new man of grace formed in the soul of an elect sinner, it produces all these effects, and many more, too numerous for me to insert. The inanimate child in the womb is as perfect in all its members at the time of quickening, as it is when a living soul is joined to it, and is an exact emblem or figure of the new man of grace, when formed in the soul of an elect sinner, which is likewise perfect in all its membrane graces at quickening time. See Ezek. xxxvii. 8, 9. Then the sinner is actually turned from the command to the promise; having the breath of spiritual life breathed into his nostrils, he becomes a quickened, or living soul, as was the case with Adam at his creation, whose second birth was his deliverance from the consequences of his transgression, which is the case with every elect sinner; for whose deliverance, or second birth, with the effects that follow, you must read on in the above chapter to the 14th verse, and likewise in the chapter preceding, from the 24th to the 31st verse, both included.

I shall now endeavour to trace the parallel at the labour and birth in as few words as I can, so as to be understood by God's saints, and then conclude. Then be it observed, *when the woman finds labour come on, she shrinks at the consequences, and feels great anxiety as to the result; but when the child is born, (as our Lord says) she forthwith forgets the perils she has been in, and remembers no more the anguish on account of the joy that succeeds and follows.* This is precisely and exactly the case with an elect sinner, when God's work of grace in such a sinner is matured and ripened for the new birth; he finds labour as of a woman in travail come upon him, he shrinks at the consequences, and feels great anxiety as to the final result; the struggles of the new man of grace against his corruptions and Satan, cause him much pain and anguish of soul; notwithstanding which, in the face of all perils, in God's strength, he sets his face like a flint, and his shoulders to the work, and with the full bent of his will exerts every feeble effort he can against the enemies of his soul, by sighing and crying to the strong for strength to bring forth, knowing he must be born again, or perish for evermore: in answer to which sighs and cries, *(the set time being come)* the Almighty is pleased to send forth the Holy Ghost, which proceedeth and cometh from both the Father and the Son, as the scriptures themselves declare, see John xiv. 16, 25. and xv. 26. who sheds forth the love of the Trinity in such a labouring sinner's heart, which effectually opens the door thereof, and out comes the new man of grace, who very soon appears in the sinner, clad in golden armour, and arrayed in all the regalia of royalty, with the CROWN of loving-

kindness upon his head, the ROBE of righteousness upon his back, the GOLDEN GIRDLE of truth about his loins, the BREAST-PLATE of righteousness on both his right hand and left, the PALM of victory in his hand of faith ; being thus arrayed, and shod with the BEAUTIFUL GOSPEL OF PEACE, attended by all the residue of the graces of the Spirit, he goes forth a pardoned sinner, and shows himself with a healthy cheerful countenance, his guilt being gone ; gloom and dejection vanish with it. Now, reader, this is what I call the saint's new birth experimentally set forth, the whole of which was pointed out and promised by Christ himself in the 16th chapter of John's gospel, and accomplished in his disciples at the day of pentecost, see Acts ii. 4—33. at which time the Holy Ghost was sent forth who is emphatically called the Comforter, on account of the great consolation he produces in the souls of the saints at the time of their spiritual birth, which makes them (*like the woman after her child is born*) to remember no more the anguish they have passed through, on account of the superabounding joy that succeeds and follows.

The spiritual birth of God's beloved saints is likewise set forth and represented in holy writ by various things which leave a lasting impression upon the senses of mortals. First, by a vessel, or ship, in a violent storm, see Ps. cvii. 23—30. Secondly, by a severe battle, where victory hangs in an even balance, as was the case between Joshua and Amalek, see Exod. xvii. 11. Thirdly, by the scrutiny of guilty criminals arraigned at the bar of judgment, as may be seen in the rebellious Korah and his company, in the 16th chapter of the book of Numbers, and likewise see 1 Cor. xi. 32. Heb. xii. 5—11. and Ps. xciv. 12. And, fourthly, the saints' new birth is beautifully set forth and represented in the scriptures, by a furnace heated for the purifying of gold and silver. See Prov. xvii. 3. Deut. iv. 20. Ps. lxi. 10, 11, 12. and Zech. xiii. 9. I shall now conclude. May the Almighty attend the reading of this with his own sanction, benediction, and blessing, to wounded sinners, and then my end will be fully answered.

King's Row, Chelsea, Feb. 15, 1830.

T. L. STYLES.

FRAGMENT.

WHAT a consoling reflection it is for the people of God, and how it ought to raise their hearts in thankfulness to their Almighty Sovereign, that, whatever befalls them in this present state, whether of an adverse, or a prosperous character, was fore-ordained to take place before all worlds, by God, in covenant *love*. This should reconcile them to all the vicissitudes of their earthly pilgrimage, and sweetly to conclude with the apostle, "that all things work together for good to them that love God, and are called according to his purpose."

ORIGINAL ESSAYS.

LIX.

THE TRUE FOUNDATION.—(SECOND.)

WHEN the Holy Spirit regenerates a man, he then forms within him all the graces of a spiritual state, and the use of them according to the will of God is the formal means of maintaining the character of christian. We cannot divide or separate the several parts of truth: the whole of it is more than any part of it can be; yet the several parts are the occasion of developing the divine perfection of the whole. When Jesus dwells within the heart, as the root of life, purity, righteousness, and sanctity, there is found all the graces, virtues, dispositions, qualities, and tempers of mind peculiar to the gospel dispensation; nor can they ever perish, for he will for ever live as the fertilizing source of all our fruitfulness. Whosoever is thus discriminated by Almighty God, will value very highly the bible, because it contains a revelation of his mind to the heirs of life. Without this transcript of the will of God we should remain ignorant of the end for which we are called into a spiritual order of being; and if the eternal Sanctifier were not our enlightening teacher, we should also be in the dark, and we should not employ our graces in an evangelical manner to the glory of God. There is much done by the good man that cannot be denominated spirituality, for there is in many instances no reference whatever paid to the authority of God, as the only holy ground of consistent action, and by fair parity of reasoning we conclude that such actions must be placed to the account of *self-will*. The pride of human intellect is a very great enemy to reigning grace and it is not dead in the most spiritually minded christian upon the face of the earth. Most of the children of God are under the influence of it to a much greater extent than they are aware of; it is therefore necessary that we take great care *how* we act, as well as *what* we do. Jehovah is the Sovereign in the supernatural world, and in his written word we are expressly informed, "that they who worship him must worship him in spirit and in truth." Every real christian is a possession of a subjective fitness for this holy employment, through the sanctification of the Spirit; but in many instances there is but little attention paid to what is read in the scriptures. Hence the churches have become very carnal in their conduct and worldly in their spirit and tempers, and there is more serving to the flesh than there is to the Spirit. If this line of things should be pursued with the same avidity that it has been, it will let in to our worshipping assemblies a flood of vices, that will produce incalculable mischief. "One sinner de-

strengtheneth much good." It is not a matter of choice with a good man that he should take heed to his spirit and his ways; no, he is not his own, he belongs to God, and he has claimed his own property by setting of him apart for himself, and he must always remain subject to the authority of the holy Legislator of Zion.

The life and vigour of true godliness are maintained by communion with God, and the graces of the Spirit are implanted in the heart to carry on this design. Faith is a valuable gift of God, bestowed upon us according to his good pleasure. This grace can never be dispensed with, for it is not possible for us to do any thing aright without it. When we bow before the throne of God to intreat mercy in the name of Jesus Christ, how ridiculously hypocritical is that man who is thus engaged, and who at the same time *does not spiritually believe* one word which he reads in the bible. Behold then the distinctive alteration made in a spiritual worshipper of the living God. He is not dead *in sin*, but he is *dead to sin*, by the body of Christ, and whatsoever is written in the volume of inspiration is affectionately believed and received by him. The state of sin in which he was born he has demonstrative proof of, for he can do nothing, but this inbred foe does more or less molest him in the path of duty. For him to believe on Jesus Christ to eternal life requires more strength than he can command; but the Holy Spirit, who at first produced this precious grace, is ever present in his own temple, and he sheds holy influence upon the mind, to the intent that what is naturally impossible may be spiritually certain. The faith of God's elect believes the record written, and receives from Christ the Lord heavenly life in a possessive enjoyment of it. This man is hereby saved from ten thousand fears and as many foes; while for mercy he prays in the name of the great Redeemer, the God of all grace hears his broken sighs, and sprinkles the blood of atonement upon his conscience: by it he has full redemption from all sin, and in it he finds a healing virtue that cures him of that infectious disease.

What has been said above concerning faith is equally certain of every other grace, for they are interwoven and grow out of the same principle. Hope is supported by what faith credits, and they both live by the blood and righteousness of the great Redeemer. We believe the truth, and we anticipate the possession of it. In some parts of our life some one grace of the Spirit is more remarkably delineated than the others; and some of the saints are more distinguished for exhibiting one grace in their conduct than for another. Sovereignty has decided this point, for before the world was made God had appointed for us our respective stations, and he has "tempered the blast to the shorn lamb." No one saint has ever stood alone; usually in a body of christians we may discern the whole circle of christian graces; and as they are the common property of the whole church, the use of them is calculated to promote the benefit of every member of it. It is a thing devoutly to be desired, that every child of God would look well into his own state, and aim to discover what is that grace or virtue wherein he is made to excel. At the era of the reformation of the

church from popery, those God-raised men who were the instruments of accomplishing that revolution in favour of truth, had their respective spheres of labour appointed for them; and they were also remarkably distinguished for their qualifications to perform their duties in them. "God is a God of order and not of confusion." We may therefore say, all the subjects in his kingdom are fitted for the services which they are to perform. The bold man, who is not daunted at any thing, is often a shield to protect the timid saint, who stands trembling by his side; while the prudent man, who has a perception of things as they exist, frequently preserves the dauntless hero from the dangers to which he is exposed. He who is rash and presumptuous in his conduct, is much indebted to his fellow saint who is patient and thoughtful, for the kindness and tenderness that he expressed towards him, by which he is saved from the evil to which he is liable. The interest of the church is one, and the happiness of all her children is connected with the purity of her motives and the integrity and uprightness of her principles and conduct. O ye saints of the living God, consider what ye do; keep the end of your existence in sight. Remember that "no man liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose and revived, that he might be Lord both of the dead and living."

By cherishing of the graces of our spiritual state, we develop the purity of the evangelical dispensation. The life of the christian is the chosen means of exhibiting the nature of the religion of the Son of God. Whatever we are in his person as heirs of God, that we are through him as joint heirs with him in the love of the Father. Indeed there is no other way by which we can prove to our fellow men that we are not of the world, than that of abstaining to seek the friendship of it, and also delineating in our spirit and conduct somewhat of the positive sanctity peculiar to our heavenly connection with the great Immanuel as King of saints. So great and so important is the alteration that is made in the state of the regenerated man, that it is the endless separation of him from a ruined condition, in which he was dead in sin, to a life of imperishable sanctity, in and through the Lord of glory. There is something in such a man that no natural man can acquire by any thing which he can do; *yea, so long as he remains so, it is a natural impossibility that he can discern the holy state in which it has pleased God to place him.* This radical change of state comprehends all the virtues and qualities which are possessed by every devout christian. We behold the consequence of it in the life of the truly devoted servant of the living God. Whatever he does he commences the performance of it upon evangelical principles; and whilst he is engaged with God in the path of duty, he looks up to the throne of grace for mercy to aid him in the hour of extremity and distress, nor does he look in vain. In the house of God he is a spiritual worshipper of the divine majesty. *He has a case of his own,*

that requires the most minute attention, and he is not ignorant that his heart is uncovered in the sight of the omniscient Jehovah. *He does not palliate nor extenuate his vices, nor talk of their inward motion as though he thought sin to be an innocent thing.* To the holy Mediator he looks as his great Redeemer from the *guilt, power, love, defilement, and condemnation* of sin; and by precious faith he realizes the healing virtue of his atoning blood, and the heavenly liberty of his sacrificial death.

Indeed without an internal root of sanctity, there is not any thing in the human mind that can be acceptable to God. We entered this world enemies to his being and government, and the justness of his nature necessitated him to pronounce us accursed for the sin of our state. The law of God cannot change; the natural man cannot alter his own condition. The establishment of equity is unbending and inexorable in its nature and demands, and the iniquity of man is invariable in its quality and tendency. What then can be done in such circumstances. So far as the creature is concerned the destruction is inevitable. How wondrous is the grace of God! There was no difficulty with him. He had wisely determined how to make himself known in the person of his equal Son, and in him to gather together the whole election of grace scattered abroad. It does not appear that the whole race of Adam was left to perish in sin, but that God had preserved a portion of the human family in the person of Christ, who are in due time made partakers of a divine nature, in order that they may serve God with spirituality of principle, temper, and design in all they do. How remarkably is the sovereignty displayed herein. There is nothing in the *nature of the sin* committed by the fallen angels that is *worse* than that of degenerate man; yet Jehovah has determined not to pardon the guilt of Satan and his colleagues in rebellion against him: they therefore are left to perish beneath the wrath of God for ever. But towards guilty man God has acted otherwise: of his own good pleasure he provided a Saviour for them, and he has also, accepted at his hands a ransom for all their sins; and in order that they might know the worth of his friendship, the Spirit is in due time given to glorify the Redeemer in them, by turning every one of them away from all iniquity. "Where is boasting then? it is excluded. By what law? of works? nay, but by the law of faith. Therefore we conclude that a man is justified by faith, without the deeds of the law."

Christ has redeemed us from a state of spiritual slavery into heavenly freedom and endless purity. We stand in such an order of existence, and we maintain it by faith. This is the innocent occasion of exposing of us to peculiar difficulties, but our faith can never fail because Jesus lives to plead our cause in the presence of God. The vital connection subsisting between Christ and his seed through the Spirit is of a supernatural kind, so that he is not ignorant of the cases of his dependent subjects, nor are they wholly in the dark concerning of his regard towards them. There is always a communica-

in a desperate motion,
at present, to think that life is
his lot in this world. On recollection, he
dwells on its company and customs,
at times the powerful return of those neglected,
once seemed entirely subdued. He can in some
cases to be his case, and perhaps has misunderstood it to be,
and yet, so which has a lazy spirit, obtained the ascendant,
is but very little affected with that which he sees, and at times,
so he was extremely affected with the lively earnest meditation,
and if he can find now and then, as I find, for a few moments, by...

...the best of it is to
...in mind; but, in parts, it is not
...spirit has too strong a hold on
...much he has not that fear of
...in the end that, the
...intrusive, first, he
...measure of
...so far so
...in

the gospel reveals to us an antidote for every woe which sin has introduced into our world ; and the great Redeemer, who is the perfection of it, is the conveyancer of all its contents by the Spirit to all who are interested in it. Every christian is bound by the allegiance which he owes to the Son of God, to stem the torrent of iniquity which inundates the church by reason of the inconsistencies of her inconsiderate sons. When Phineas ran and smote the man and woman who were committing of sin at the door of the tabernacle, the plague was stayed in Israel. Go and do what God has commanded you to perform, "endeavouring to keep the unity of the Spirit in the bond of peace."

It is but a vain thing to talk of religion while the heart is given to the world. God can never be pleased with a time-serving trimming professor of godliness. He claims the heart. To be given to God, and to attend to the duties of our station is too much for half a man, yea, so important a thing it is to preserve an unblemished reputation in the sight of God, that we should despair of attaining to it, if we were not connected with the Lord our Redeemer. There are persons to be found, who because they read that our works are not to be our justification to eternal life, take occasion therefrom not to do any, and condemn the humble christian as a poor legal mean creature, groping about in darkness, and dragging of his captive chain like a slave, because he cannot trample upon the authority of God, and roll iniquity under his tongue as a sweet morsel. He who is made acquainted with the spirituality of the holy law, and who is living by faith upon the person and redemption of Jesus, for freedom from guilt, defilement, and condemnation, he is the man who will give his whole heart to God, and not keep back any thing from him which he has commanded him to surrender. What unmeaning ceremony is that man's profession of religion, who, when he addresses himself to God does not in his heart wish the Lord to hear him, and who would be truly grieved if he were to give to him the things which in word he asks from him. Not so the man of God, who, when he stands before the Lord entreating mercy in the name of Christ, he is all desire, and his expectation is founded in the grant of life bestowed by God in Christ before the foundation of the world. On the cross of Calvary he looks, and his big heart throbs with anxious hopes, that that dear friend, whom he beholds expiring in blood, will send into his waiting soul all he procured on that his dying day.

Men will read the lives of those who profess to love the Lord Jesus whether they will read the bible or not, and they do expect to discern a difference from themselves. The disposition such men cherish is not good ; for it is always more pleasant for them to lay hold of the weaknesses of the good man than to discover his virtues in his conformity to the will of God. Such things should be examined by the scriptures, in order that we may obtain some benefit even from the opposition of unrighteous men. Adversity when it rushes upon us in the path of duty, always seizes us in a prepared state to endure it ; but

when it lays hold upon us at any time in a forbidden path, it will then make the stoutest heart tremble, and fill it with dismay. Caution, prudence, prayerfulness, and decision for God, can never be dispensed with, so long as we are dwelling in bodies of clay. We do not enjoin attention to these things in order to procure our peace with God—no ! that is already made for us by the blood of Christ ; but these duties are enforced on the ground of the favour of God which is the root of all evangelical obedience to his will. Be careful, then, O ye children of the most high God, lest by any evil tempers, actions, or ways, ye should give the enemies of religion occasion to blaspheme. Remember, “ ye are not your own, ye are bought with a price, therefore glorify God with your bodies and your spirits which are his.” Aim in all your conduct to delineate the purity of truth. Read your bible frequently, prayerfully, and with meditation. Cultivate a devotional temper, so as to maintain intercourse with God. On all occasions when you meet the saints in the private walks of life strive to give a religious turn to the conversation, that when you retire into your closets you may not have to mourn over a wounded spirit and a defiled conscience. “ Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned, and have received, and heard, and seen in me, do ; and the God of peace shall be with you.”

(For the Spiritual Magazine.)

OBITUARY OF MRS. POWELL.

DIED at Margate, Sept. 7, 1829, in her 56th year, Mrs. Ruth Powell, wife of Mr. T. Powell, Baptist minister, Rye Lane, Peckham.

Her departure was very sudden and unexpected. Although her health had been declining for some time, her removal to Margate, where she had been nearly three months, was so evidently blessed, that it afforded her bereaved partner, and dear children, reason to look forward for her continuance a little longer with them. The day previous to her death, she was twice at the house of God. It was the delight of her soul to be in the use of all his appointed means.

On coming down stairs early on Monday morning, she complained of the head-ache, which increased, and while partaking of breakfast she desired to be taken up stairs, saying, ‘ My head is still worse,’ and only survived two hours and a half from that time. Sudden death to her was sudden glory ; and it is remarkable that she had frequently expressed to her bereaved partner, that if it were the Lord’s will she should prefer a sudden dismissal, adding, ‘ O what a change would it be—’ ‘ absent from the body, and present with the Lord.’

Respecting our highly esteemed but departed friend much might be said. Mrs. Powell was the youngest daughter of the late Mr. Jacob Yallowley, of Chiswell Street. It pleased the Lord to meet with her in a way of special grace when at school, at the age of thirteen, and at fourteen she was baptized, and joined the church of the particular baptist denomination at Mitchell Street, under the pastoral care of the late Mr. Thomas Powell, Sen. where her soul was fed, and blessedly instructed into the things of God. Under the first views of the depravity of the human heart, she was frequently exercised with great distress of soul, which many of her writings testify, for at this period she used to keep a diary, which proves the holy contrition she felt before the Lord, mixed with most earnest breathings after his salvation. It was the pleasure of the Lord to unfold the wonders of his glorious gospel to her view, and so to instruct her mind into the heights and depths of redeeming mercy, that sovereign grace was indeed her theme, and the ground of her exultation. Here she would dwell, "by grace are ye saved, through faith, and that not of ourselves, it is the gift of God." She was one who strenuously contended for the fruits and effects of divine grace, and lamented that any who professed to preach the truth should think it unimportant to contend for the fruits of the Spirit. She would often quote the words of our blessed Lord, "by their fruits ye shall know them." She was much indulged with a sense of her personal interest in the great atoning sacrifice of her glorious Lord, though she knew what it was to feel many conflicts from her spiritual enemies, and could enter into the painful as well as the joyful exercises of the saints, yet for many years had she been helped to believe it was well with her respecting her state before God. Our dear departed friend was one whose conversation manifested she was much with Jesus, and had a blessed knowledge of the holy scriptures. Whatever might be the necessary calls of the family, she would say, 'all must bow for searching his word, and seeking first his guidance through the day;' yet no vain boasting of her exertions, or strength of faith. She would frequently say, 'I feel if left to unbelief, and the operations of the enemy, I am as liable to doubt the reality of every truth of God as ever: it is a gracious God that so kindly favours me with a steady confidence in himself, and no attainment of mine.'

With a desire for the glory of God, and the profit of his people, and feeling that silence could not be commendable, her bereaved partner has penned this short account of the special grace manifested to one who "being dead, yet speaketh." Requesting, also, the insertion of a few lines, composed by the deceased, on the doctrine of justification.

"How shall I stand before the Lord
When that great day is come,
That all the earth shall from his word
Receive their final doom?
When all assembled worlds shall meet
Before his awful throne,

He'll in majestic glory sit,
 And smile upon his own.
 All those he fixed his love upon
 Ere seas or worlds were made,
 He blest, and gave to Christ his Son,
 Their glorious covenant Head.
 Minutely he foresaw their fall,
 With all of Adam's race,
 And made provision for them all;
 He saves by sov'reign grace.
 His holy law he knew they'd break,
 And well deserve to die,
 Yet sav'd them for his mercy's sake,
 While others he pass'd by.
 But how shall man be just with God,
 May an enquirer say,
 Since justice, with impartial sword,
 Stands in the sinner's way?—
 "Father, I come," the Saviour cries,
 "To do thy holy will—
 To bear their sins:" and lo, he dies!
 Christ did the law fulfil.
 Not only its requirements pay,
 But magnify it too,
 And God himself doth in this way
 His children spotless view;—
 He made his Son their sin to be,
 Though he no sin had done;
 His righteousness has made them free,
 With Jesus they are one.
 Moreover, whom he did foreknow,
 He also did ordain
 In them his matchless grace to show—
 "They shall be born again."
 His Spirit has engaged to call
 All those whom he foreknew,
 By grace he justifies them all,
 And glorifies them too.
 What shall we say to these things, then?
 If God be on our side,
 Who shall the Lord's elect condemn,
 Since Jesus for them died?
 Yea, rather, rose again, to sit
 At God's right hand above,
 And ever lives to intercede,
 Nor shall his grace remove."

FRAGMENT.

THE very questions and debates about the soul's immortality, is a proof that it is so: for as none can distinguish between rational and irrational, who have not a rational soul; so *none can distinguish between mortal and immortal, who have not an immortal soul.* Even so the controversies that are about the mystery of godliness, do prove "*that without controversy great is the mystery of godliness,*" 1 Tim. iii. 16.

REVIEW.

The Christian Ministry, with an Enquiry into the Causes of its Inefficiency, and with an especial reference to the Ministry of the Establishment. By the Rev. Charles Bridges, B. A. Vicar of Old Newton, Suffolk. Second Edition, corrected and enlarged, 12mo. pp. 626. Seeley.

THE christian minister who labours to promote the furtherance of the Redeemer's kingdom, is indeed closely connected with the church of the first-born, whose names are written in heaven; and whether he be ranked under the episcopal, or the dissenting denomination, will, in his public ministrations, and private deportment, prove that he is *called* to be a minister; and that those all-important truths which he holds forth to others, are the support of his own soul, and compel him to tell to his fellow sinners the greatness of that salvation of which he has himself happily participated. All others, let their attainments be ever so great, their knowledge of divine truths ever so clear, if untaught by God the Holy Ghost, will be but as sounding brass, or a tinkling cymbal, for the lips of unerring truth has declared, "they shall not profit my people at all;" and the reason is given, "for I have not sent them."

We have read with some pleasure the volume of Mr. Bridges, which is divided into six parts; and while, as a clergyman of the establishment, he evidently directs his observations more directly to the ministers of that church, he evinces a candour towards his dissenting brethren highly creditable to him. We wish we could give the work unqualified approbation, for we do think the worthy author discovers a personal acquaintance with those truths which he aims to urge upon his brethren in the ministry; but his language is still partly Ashdod and partly Canaan. Speaking on the necessity of divine influence, page 105, he says,

"The want of this influence rendered even the ministry of our Lord comparatively inefficient. Though his doctrine was wise, loving, and pure—though his character was perfect—and though the continual presence of Almighty power attested the authority of his mission, yet little appears to have been done; while Peter, a poor fisherman, endued with this divine influence, becomes the instrument of converting more under a single sermon, than probably his Master had done throughout the whole course of his ministry."

Now this is incorrect, for the Spirit was poured out on our adorable Lord *without* measure, and none of his ministers, not even the apostles themselves, were endued with the Spirit but *in* measure: why our Lord saw fit to favour his apostles with more success in the conversion of sinners than we find recorded of himself, is not explained; but surely Mr. B. must allow his reason to be quite fallacious, for it is said of Christ "that he spake as never man spake;" "his word was with power." It is probable that our gracious Lord, (who could, had he pleased, have converted a world with a word) saw fit thus to

act for the purpose of honouring his own appointed ministers, that the excellency of the power might indeed be seen to be of God. In another place, when speaking on the study of the scriptures, he extols very highly Scott's Commentary, as a standard of orthodoxy, and adds, that 'the christian minister should be well exercised in the field of holy writ, that he may be able to defend these his preconceived opinions in theology against the subtle disputant with whom he may be called to combat.'—We should rather wish to see the christian minister, instead of taking up the bible to defend a system of divinity which he has previously learned at the university, like the Bereans, searching the scriptures to see whether he has himself been taught by that blessed Spirit who indited all scripture for the edification of his chosen. In the chapter on self-denial is the following.

"No one attains remarkable eminence or success, without a resolute and habitual self-denial in subordinating every secondary point to the favourite object. Perhaps the highest praise for a minister of the gospel was given by Dr. Johnson, in his life of Dr. Watts, when he remarked of the subject of his biography, that, 'whatever he took in hand, was, by his incessant solicitude for souls, converted to theology.' And indeed this determined singleness of purpose is indispensable to a conscientious discharge of ministerial obligations. How fearful would be the responsibility of a soul passing into eternity unregarded and uninstructed, while our minds were engaged in some pursuit of literature, taste, accomplishment, or even abstract theology. How self-convicting would be the confession, "*While thy servant was busy here and there, the man was gone.*" "

We ask, does our author hold general redemption? for while diligence and assiduity ought to mark the christian minister, will his exertion snatch from perdition one soul for whom Christ did not atone? we trow not. "All that the Father hath given me *shall* come unto me." Will Mr. Bridges then add to the number of the elect family? or does he mean to tell us that some one for whom Christ died will be lost eternally, lost through the inadvertency of the parish priest? We leave Mr. B. to solve the question.

Our author has many remarks relative to the duties of the christian minister, which he enforces in a manner to our view quite unscriptural. 'The habit of faith in the christian ministry requires peculiar simplicity to realize its full efficiency.' Faith is the gift of God, and not to be acquired either by a devout habit or well-arranged matter. Speaking in high commendation of Mr. Simeon's six hundred Skeletons of Sermons, he says, 'a thankful mind would find ample and profitable employment in clothing the skeletons.' We must confess such advice may suit the young academician, but such sermons, however the skeletons might be clothed, would, we are sure, profit the people little: the man of God will not dare to stand up before the people with such acquired discourses; he will come with, "I have a message from God unto thee." We might point out very many passages throughout the work equally repugnant to our views of the "minister of Christ." The various rules here laid down may suit those, who having taken upon them the office of a

minister, are desirous to do what they call their duty in those stations to which they may have been appointed by their superiors; but unless the man has himself "been called of God as was Aaron," he will be, after all his acquirements, but a wolf in sheep's clothing; and however clear, by the assistance of a well-chosen library, his discourses may be, being destitute of the unction of the Holy Ghost, the very babe in Christ will discover the deficiency; and as our gracious Lord himself says, "My sheep hear my voice and follow me, a stranger will they not follow, for they know not the voice of strangers."

There are, however, many useful suggestions in the work; and we will for the gratification of our readers, subjoin one from the section on experimental preaching.

"It is experience alone that qualifies for usefulness, by enabling the minister to touch the tender strings of the heart, and to suit his instructions to the different cases, trials, and circumstances that belong to the subject of his ministration. 'When he has,' as Witsius beautifully observes, 'not only heard something, but seen, and handled, and tasted of the word of life, and has been taught, not by mere speculation, but by actual experience, what he has thus found out; he safely inculcates, from the assured persuasions of his mind, and applies to every case, from his own knowledge of what is suitable to each. The christian minister may therefore expect his full portion of painful and perplexing exercises. For not only does he require them to promote his humiliation of soul (a most needful and encouraging preparation for ministerial success) but also to 'give him the tongue of the learned, that he may know how to speak a word in season to him that is weary.' It is almost needful, that he should have a taste, more or less, of the innumerable trials, fears, complaints, and temptations of private christians, to enable him to prescribe the specific remedy for each varying complaint, and to exercise a spirit of christian sympathy with them all.

"A judicious and occasional reference to our own experience, will add considerable interest to our preaching. The Apostle introduces such reference with considerable effect in his apostolic letters to his churches. (Rom. vii. Phil. iii. 1 Tim. i. 12—15.) And when we can tell our people—'We have passed with you through the same tribulation, conflicted with the same difficulties, fallen into the same snares, and overcome the same temptations'—this gives a reciprocity of interest and excitement, that leads them in the midst of present distresses to "thank God" for us, "and take courage" for themselves. Addresses of this character flow from the heart to the heart, with a direct passage and immediate effect; and they bring a warmth and impressiveness, compared with which cold speculation or studied eloquence is most insipid. The difference is that of the way-post, which directs the traveller, while itself remains unmoved, and the living guide, who becomes a companion to sympathize, enliven, and uphold his fellow. Great discretion, however, is requisite to regulate the frequency and seasonableness of these personal references. There would otherwise be an immediate danger of "preaching ourselves," instead of "Christ Jesus the Lord." There would also be the appearance of setting up our own experience as a standard for our people, than which nothing could be more injurious, as an occasion of ridicule to the enemies of the gospel, and as a serious hindrance to the sincere inquirer, by putting the servant in his master's place—man in the place of God.

"The advantages of this style of preaching are various and important. Not to speak of the echo, that it finds in the hearts of our people, we may remark, *that it gives a peculiar flexibility to our ministry, and enables us to appropriate remedies to the several individual cases. It assists us also in the right use of our own experience, not making it the standard of our ministry, nor on the other hand regarding it as a cabinet of curiosities for private*

inspection, but working it up as useful materials for our ordinary addresses. This *character of ministry* is also usually attended with peculiar blessing. 'I always find,' said the late Mr. Richmond, 'that, when I speak from the inward feelings of my own heart, with respect to the works of inbred corruption, earnest desire after salvation, a sense of my own nothingness, and my Saviour's fulness, the people hear, feel, are edified, and strengthened. Whereas, if I descend to mere formal or cold explanation of particulars, which do not affect the great question—"What must I do to be saved?"—my hearers and I grow languid and dull together, and no good is done.' Indeed the study of the apostolical epistles will mark this style of preaching to be most consonant with the inspired model. What interesting details of lively experience are brought before us in Romans viii.! How different is the view exhibited in that wonderful portion of holy writ, from a dry statement of abstract truth, whether doctrinal or preceptive! It is the direct influence of evangelical doctrine and precept, in the speaking testimony of the love, peace, holy fellowship, conflict, joy and triumph of the consistent believer."

On the course to be adopted by the minister towards young persons under serious impressions, is the following.

"Youthful recipients of instruction are readily melted by the power of affectionate address; while too often their conduct proves their consciences to be unawakened, and their hearts unimpressed. Their very susceptibility of religious impressions has a strong influence in fostering self-deception, in leading them to mistake mere natural impulse for the exercise of the spiritual life, conviction of sin for conversion of heart, feeling for principle, attachment to their minister for love to their Saviour, interest in the mechanical form of instruction for interest in the gospel. Much caution is also required, in placing christian experience before them, for the purpose of conviction, lest, almost unconsciously, we form their character either to hypocrisy or self-deception; much close personal application of the gospel to their several cases; a distinct separation between natural and spiritual excitement; and a watchfulness against the subtle influences of all excitement, that does not distinctly act upon the conscience. Even the exhibition of the love of Christ should be set forth in its glory and sublimity, as well as in its inexpressible tenderness and endearment; that, while the wax is warmed and softened by the lively glow of feeling, a deep, complete, and permanent impression may be made, and the judgment, conscience, and habits may be powerfully influenced."

We have already exceeded our bounds, and must refer our readers to the volume itself, which will not altogether be unedifying.

The Power of Godliness. By George Wright, Minister of the Baptist Church, Beccles, Suffolk. 12mo. pp. 24. Higham.

This tract on the power of godliness, forms one of those circular letters written at the request of the members of the Suffolk and Norfolk Association of Baptist Churches. The writer has performed the duty devolving on him with fidelity, and affectionate solicitude for the edification of the church, and we have not recently met with any thing on the subject more entirely in accordance with our own views. It is concise, and the difference between the *form* and the *power* of godliness is pointed out with an ability which shews the author to be "a workman that needeth not to be ashamed, rightly dividing the word of truth." We have taken no extracts, as the work was published in this Magazine, and is so very cheap, that we hope our readers will possess a copy for themselves.

INDEX TO THE SIXTH VOLUME.

	Page		Page
An Unexpected Change and a Sweet Relief	7	Hupton's Blow at the Root of Fullerism (Extracts from) ..	45
An Affectionate Address to the Senior Branches of the Household of Faith.....	15	His Own Son	108
A Second Address to the above	133	Jehovah's Tender Regard for the Weakest of his People ..289,	331
Answer to a Query by Inquisitive	181	Johanne's Reply to Viator	292
An Important Question	225	Letter to a Friend, on the Reception of the Gospel	5
Anticipations of the Saints....	277	— from D. D. to a Friend	42
Charge to a Minister	1	— from a Minister to the Editor	78
Catechism (A) or Illustration of Divine Truth.....	10	— to the Editor ..87, 140, 142	
Critical Elucidation of a Difficult Passage of Scripture79,	175	— to a Baptist Minister in the County of Hants	144
Call to the Thirsty	97	— from Terio to the Editor	240
Christ (the Unsearchable Riches of)	129	— to the Editor, from Viator	280
— (What think ye of) ...	225	— from the late Mrs. Pearson to Miss H—	327
Contemplation on the Superiority of the Creator over all his Creatures.....	228	— to the Editor	334
Christ (Fellowship with Him in his Sufferings)	233	— to the Editor, on the Humanity of the Son of God	342
Denizen (Reply to) on the Faith of God's Elect	246	— from a Christian Friend to his fellow Traveller to Zion	363
Extracts from Hupton's Blow at the Root of Fullerism	45	Meditations on the Mercy of God	56
Encouragement (a Word of) to the Lord's Poor	293	Mount Zion	360
Election (the Doctrine of) Stated and Vindicated	321	Observations on Genesis i. 26.	179
Fragments...25, 50, 56, 80, 88, 113, 155, 185, 272, 336, 371,	380	Obituary of Mrs. C. Day	184
Fall of Man by Adam, and his Recovery by Christ	208	— of Mrs. R. Powell.....	378
Fellowship with Christ in his Sufferings	233	On the Providence of God	193
Gospel of Christ (on the Reception of the)	5	Ordination of Mr. John Hobbs	211
Grace and Nature.....	49	ORIGINAL ESSAYS.	
Godliness (on the Power of)—Circular Letter, by the Suffolk and Norfolk Association of Baptist Churches	65, 100	On the Character of Christ, compared to a Fire	19
Gratitude (on)	133	— the Agency of Jehovah in the Persecutions of his Church, her Happiness and Glory..51, 81,	114
God (on the Sovereignty of) ..	266	— the Power of Christ to Forgive Sins	151
		— the Sinless Humanity of the Son of God	212
		— the Church, as made Holy by God, and Separated from 'the World'	242
		— the Beneficial Tendency of Sanctified Afflictions	273
		— the Trinity	305
		— the True Foundation ..337,	372

INDEX TO THE SIXTH VOLUME.

	Page		Page
Pierce (Rev. S. Eyles) Word of Instruction on Four Verses in Isaiah xlii.....	33	Bridge's (Rev. William) Seven Sermons	90
Poor Gospel Ministers (a Plea for).....	47	— (Rev. Charles) on the Christian Ministry, with an Enquiry into the Cause of its Inefficiency, and with an especial reference to the Ministry of the Establishment....	381
Parallel of the First and the Second Birth, Experimentally Traced, Stated, and Proved, from John xvi. 20, 21, 22 ..	365	Carne's (Rev. R. H.) Defence and Explication of the Sinlessness, Immortality, and Incorruptibility of the Humanity of the Son of God, a Letter to the Editor of the Morning Watch	62, 93
Resignation (On).....	40	— — — — — True Humanity of Christ, a 2nd and 3rd Letter to the Editor of the Morning Watch	190
Retrospection	76	Cartwright's (Rev. James) Eighteen Practical Discourses for Families and Young Persons, being Sketches of Sermons, delivered at Bermondsey Chapel	122
Religious Intelligence.....	94, 155	Creasy's (Rev. Robert) Sermon on "The Seeking Soul Encouraged"	58
Repentance	161	Duty of all who hear the Gospel to render towards its pecuniary Assistance	158
Reply to Andrew	176	Felton's (Rev. William) Predes- tination Vindicated from the Scriptures of Truth	316
— to Denizen, on the Faith of God's Elect	246	Gideon and other Poems, by the Author of " My Early Years"	315
Remarks on Revelations .. 22,	257	Haldane's (Rev. J. A.) Refuta- tion of the Heretical Doctrine promulgated by the Rev. Edward Irving, respecting the Person and Atonement of the Lord Jesus Christ.....	93
Redemption (On).....	267	Hawker's (Rev. Dr.) Portrait of an English Bishop of the Six- teenth Century.....	125
Reply to Viator, by Johannes..	292	— — — — — Morning and Evening Portions in One Volume.....	188
— to Terio	296	— — — — — Zion's Pil- grim with the Continuation	217
Remarks in Reply to Minimus, on the Humanity of the Son of God	346	Hare's (Rev. George) Sermons on the Fulness and Power of the Gospel.....	188
Salvation	136		
Simplicity and Sublimity of the Faith of God's Elect	202		
Sovereignty of God.....	266		
Saints (the Anticipations of the)	277		
Sovereignty of Divine Grace ..	353		
Tyndale's (William) Exposition of Five Verses in the Seventh Chapter of St. Matthew's Gos- pel	53		
Thermometer (a Spiritual and Natural)	126		
The Faith once delivered to the Saints	197		
Terio (Reply to)	296		
The Christian Pilgrim	302		
Ursinus (Extract from) on the Human Nature of Christ....	334		
W. N.'s Principles and Actings of Faith Considered	172		
Zion's Children all Taught of the Lord	141		
Zion's Blessedness Involved in the Secret Intentions and So- vereign Operations of Jehovah	309		
REVIEW.			
Andrews's (Dr. Edward) Ser- mons on Spiritual Lethargy..	57		
Bliss's (Rev. George) Reflec- tions, Doctrinal, Practical, and Devotional	281		

INDEX TO THE SIXTH VOLUME.

	Page		Page
Heap's (Rev. Henry) Prayer of the Dying Thief, and our Lord's Gracious Answer, a Sermon on the Death of Josiah Payne.	60	Smith (Dr. John Pye) on the Principles of Interpretation, as applied to the Prophecies of Holy Scripture.....	26
Everlasting Gospel	256	Stevens's (Rev. John) Help for the True Disciples of Immanuel	124, 313
Irving's (Rev. Edward) Orthodox and Catholic Doctrine of our Lord's Human Nature	348	Sylvanus's Thoughts about Antinomianism.....	254
Knight's (Rev. James) Discourses on the Principal Parables of our Lord	156	Symington's (Rev. W.) Popery the Mystery of Iniquity	287
Lane's (Rev. S.) Trial of Spirits, or Papistical Heresy Detected, and Romish Priestcraft Sifted to the Bottom, a Sermon	30	The Evangelical Corrector	223
Leach's (Rev. R. E.) Happy Close of all the Believer's Trials.....	59	Vance's (Rev. William Ford) Sermons	253
Lewis's (Rev. W. G.) Appropriating Faith the True Antidote to the Fear of Death..	223	Vint's (Rev. William) Strictures on Morison's Doctrine of the Millennium	220
Milner's (Rev. Joseph) Practical Sermons on the Epistles to the Seven Churches, &c..	351	Weaver's (Rev. Robert) Scriptures Fulfilled, or the Bible the Word of God	287
Morison's (Rev. John) Doctrine of the Millennium	220	Whittle's (Thomas) Certain Perseverance of all God's Elect to Eternal Glory.....	124
Pearson (Mrs. Susannah) Memoirs of, her Life and Character, by G. Pearson	62	Wright (George) on the Power of Godliness	384
Memorial or Tribute of Praise to the Holy, Essential, and Eternal Three, the Father, the Son, and the Holy Ghost, the Incomprehensible Jehovah; the very Blessed God, and Rock of Salvation.....	89		
Philothea, or Hints to Young Christians	285	POETRY.	
Riland's (Rev. John) Anti-christ; Papal, Protestant, and Infidel. An Estimate of the Religion of the Times	157	Affliction (A Poem composed in)	32
Russell's (Rev. Thomas) Works of the English and Scottish Reformers	186	An Acrostic	288
Ryland's (Dr. John) Serious Essays on the Truths of the Glorious Gospel, and the Various Branches of Vital Experience, for the Use of True Christians	28	I will bring thy Seed out of the East	159
		Lines written by a Backslider..	63
		Lines written on hearing of the Death of the Rev. S. E. Pierce	96
		Lines written on the Re-opening of Bury Street Chapel ..	160
		Lines occasioned by the Death of a Beloved Father	318
		Lines on the Eleventh Verse of the 42nd Psalm.....	320
		Lines on Zephaniah iii. 17.....	192
		Paraphrase of a Sentiment in a Sermon delivered by the Rev. Henry Heap	127
		Reconciliation by Jesus	160
		The Balm and the Fountain for Sinners	95
		The Bruised Reed	191
		The Christian, a Pilgrim	352
		The Christian (a Sonnet)	150
		The Happy Pilgrim	95
		The Harp on the Willow.....	319
		The Rose of Sharon	159
		The Spiritual Traveller	64
		Thy Maker is thy Husband....	128
		Triumph over Death	320
		Wandering Star.....	224

NAMES AND SIGNATURES OF CORRESPONDENTS.

	Page		Page
A Minister	78	James	1, 129, 193, 293
Andrew	97	J. B. T.	161
A Friendly Enquirer	176	J. H.	96
		Johannes	292
** B.	95	Inceptor.....	64
B. S. S.	127, 150, 160, 320, 352	Mary	318
Benham (Spencer)	208	Major.....	320
Booth (Abraham)	79, 175	Minimus	342
C. G. C.	40, 266	Pearson (Susanna)	327
Clericus	7, 289, 331	Pierce (S. E.)	33, 225
Charlotte.....	49	Powell	378
Desmios ..	76, 267, 277	Q.	87
Denizen.....	172		
D. D.	42	T. E. R.	140, 141, 181, 353
		T. W. *	159, 224, 319
Ephraim	63	T. R.	321
Editor	346	T. W. H.	197, 302
E. M.	15, 136, 233, 309	Terio	240
E. W.	142		
Ebed	192, 228	Viator	280
Enon.....	95, 128		
		W. N.	10, 246
F. S.	108, 179	W.	126
		W. H.	202
G**	241	W. R.	160
		W. H. G.	133, 159
H.	288	W. A. M.	144, 296
Harvey (J. S.)	191	W. M. B.	363
Henry	45	Wright (George).....	65, 100
Hopeful	5		
		Zoar	257
J. C.	184	Z.	47
Jacks (James)	32	Zophar	334







